

MOST UP-TO-DATE CALENDAR IN NEW ENGLAND!

VOL. 11, NO. 48

June 23, 1984

\$1.00

GayCommunity News

THE WEEKLY FOR LESBIANS AND GAY MALES

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LESBIAN PIONEERS

GayCommunityNews

Vol. 11, No. 48

(617) 426-4469

GCN, 1984

June 23, 1984

Apuzzo Stumps for Local Bill

400 Rally For Boston Rights Ordinance



Susan D. Fleischmann

Virginia Apuzzo addresses Boston gay/lesbian rights rally at Faneuil Hall.

By Larry Goldsmith

BOSTON — A crowd of 400 people gathered in Faneuil Hall on June 7 for a "Community Action Evening" sponsored by the Boston Lesbian and Gay Political Alliance to demonstrate support for the proposed Boston Human Rights Ordinance.

Alliance Chairperson Eric Rofes, in his initial remarks to the crowd, addressed himself to the context of the ordinance.

"It is our awareness at the Boston Lesbian and Gay Political Alliance that the ordinance is not an answer in and of itself to homophobia," Rofes said. The elimination of homophobia, racism and sexism, he said, "also involves

public education of politicians, public health officials, our neighbors and others in the Boston area."

Rofes outlined a three-point strategy for educating politicians. First, he said, politicians must be convinced that lesbians and gay men exist. Then, they must be convinced that discrimination exists, and finally, they must be convinced that "discrimination is morally wrong."

"This education requires us to be upfront about who we are and not be different from who we are," Rofes declared. "It means being upfront with our neighbors, it means keeping the sex in

homosexuality, and it means coalition-building with other minority groups."

District 8 City Councillor David Scodras, the sponsor of the ordinance, emphasized that the legislation was designed to benefit everyone in the city. "This bill is as much for Catholics and the Irish as it is for anybody else," he said.

Addressing himself to a concern that the goal of lesbian and gay rights might be diluted in a broadly-worded "human rights ordinance," Scodras stressed his view that the ordinance should be all-inclusive.

"We made it broad because we have members [of the lesbian and

gay community] who are black, and to not be concerned with racism is to not be concerned with ourselves," he said. "We are everywhere, we belong to every group and our freedom must belong to every group."

Scodras aimed a portion of his remarks specifically at District 2 City Councillor Jim Kelly. "I want to call upon my colleague Jim Kelly and ask him to take this opportunity to heart," Scodras said. "This is an opportunity for the councillor from South Boston to show the city and planet that he can overcome the bigotry that is the cause of the most human suffering on the planet."

Kelly, whose district comprises both conservative South Boston and the substantially gay, racially-mixed South End, has spoken out in previous years against non-discrimination legislation, saying it offered no protection to whites who were discriminated against by blacks, and that "landlords [would] have serious problems if they deny an apartment to homosexuals." He has not publicly stated his position on Scodras' current proposal.

"People can change," Scodras hinted, "and when they change we will forgive them."

To emphasize the problem of homophobic discrimination and violence in the city, a panel of eight people representing a cross-section of Boston neighborhoods spoke from personal experience about the forms of harassment they encountered as lesbians and gay men.

Keynote speaker Virginia Apuzzo, executive director of the National Gay Task Force, began by acknowledging from the rostrum a group of homeless people displaying placards at the rear of the hall.

"The struggle that we're talking about right now and that struggle back there are one and the same struggle," Apuzzo declared.

Apuzzo, a former nun, also used the occasion to criticize a statement opposing statewide gay rights legislation released recently by the four Catholic bishops of Massachusetts. The bishops, in that statement, distinguished between "unjust" and "legitimate" discrimination, and called for "education and a change of heart."

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Gay Community Unruffled by Klan

By Christine Guilfoyle

HOUSTON, TX — When the Ku Klux Klan announced they would march through a gay neighborhood of Houston to protest homosexuality, the lesbian and gay community vowed it would ignore them (see GCN Vol. 11, No. 46).

Gay activists had encouraged others to stay away from the march route and a number of gay business owners decided to close up shop. Many held that in addition to risking bodily harm, a large gay presence would generate inordinate publicity for what they view as a small, already discredited group. Some gay people suggested that the media be used independently to send a gay-positive message by making appearances on radio and television talk shows.

When 58 Klansmen marched through the Montrose section on June 9, police estimated they attracted up to 2000 people, some of them gay people and some of them Klan supporters, to the nine-block parade route. Mark Henderson, public information officer for the Houston Police Department, said there were two bottles thrown at the Klan but there were no arrests and no other incidents were reported.

The city went to great lengths to ensure order during the march, assigning 600 police officers to provide security at the events and even bussing the Klan into Montrose on city buses. In all, the city is estimated to have spent \$80,000 on a march which lasted 17 minutes. However, Henderson said the department was "extremely pleased" with how the march went off.

While there was no organized lesbian/gay presence at the march, estimates vary on how many of the 2000 observers and counterdemonstrators were gay.

Larry Bagneris, a local gay ac-

tivist and chair of the Pride Committee, watched the parade from a gay bar at the beginning of the route and said he estimates only 15 gay people were on the street. He said 35 people were in and just outside the bar and described the parade as proceeding down "nine vacant blocks." Inside the bar, Bagneris reported an initial feeling of anger which lightened as bar patrons greeted the Klan with jeering remarks about their white robes.

However, Ed Jamail, the chief executive officer of the Community Political Action Committee (CPAC), a fundraising arm of the gay community had a different estimate of gay presence based on news accounts which he saw. "Well, if we can assume 2000 people were there, I'd say 1,990 were gay," he chuckled. He added that a "good number of people were bussed in by the Klan to stand in support along the march route." He contended, however, that the majority of people on the route were either gay men and lesbians or were friends of the gay community. There was also an organized anti-Klan presence.

Jamail believes the community's strategy was successful in that the publicity generated was favorable to the gay community. "The papers were unfavorable to the Klan. They had signs calling for homosexuals to be murdered and the media reacted strongly. It makes Houston more favorable towards gay people. And the timing is good because the ordinance [protecting city employees from discrimination based on sexual orientation] is coming up." The ordinance will come up before the Houston City Council on June 19.

Prior to the Klan's march, flyers appeared in Montrose referring to

Continued on page 3

Midwest 'Gay' Bombings An Apparent Hoax

MINNEAPOLIS — A 24-year-old Minneapolis resident, arrested in connection with a series of bomb threats, discoveries and detonations seems not to be associated with any existing gay or lesbian organization, according to a federal prosecutor working on the case. U.S. Attorney James Rosenbaum also told GCN that there is no indication that any organization called the "North Central Gay Strike Force Against Public and Police Oppression" will be investigated.

Rosenbaum said he believes "the apprehension of [Earl Steven] Karr will terminate the bombings." Karr is the only suspect in the rash of over 20 bombing incidents, all within about 200 miles of Minneapolis. The bombs were found, beginning on May 25, in LaCrosse, Wis.; Stillwater, Minn.; St. Cloud, Minn.; Chicago; and Milwaukee.

Notes found attached to the bombs or nearby claimed the attacks were the work of the "North Central Gay Strike Force Against Public and Police Oppression." From the outset, however, authorities expressed doubts that the bomb-

ings were the work of any organization. The LaCrosse police chief speculated the bombings were the work of one person, whom he described as "spineless."

The pipe bombs were typically six inches long and filled with gunpowder, screws, nails, nuts and bolts and were triggered with a tripwire or, in some cases, baited with a dollar bill.

A Milwaukee woman sustained the only injury thus far in the series of explosions. She received minor burns and a possible concussion when she picked up one of the bombs as she helped clean the grounds of the Milwaukee Civic Center Plaza.

Karr was arrested in a St. Paul hospital to which he had been transferred after he was injured when his car blew up on June 9 in a parking lot in Mason City, Iowa. Karr was burned on 15 to 20 percent of his body. Police in Mason City contacted federal officials from the Bureau of Alcohol, Tobacco and Firearms (ATF), who then arrested Karr at the St. Paul hospital.

U.S. Attorney Rosenbaum said during a search of Karr's

rooming house room, the ATF officers found raw materials from which the bombs could be made. Karr is believed to be responsible for the manufacture, as well as the placement, of the bombs.

While Rosenbaum was reluctant to discuss details of the case, he told GCN that no gay or lesbian organization is currently being investigated in connection with the bombings.

Gay activists in the Midwest were quoted as saying they were not aware of any group with the name "North Central Gay Strike Force." A member of the Illinois Gay and Lesbian Task Force told Philadelphia's *Gay News* that he believed the bombs were planted to discredit gay people. "If I wanted to promote ill will against gay people, this sounds like a good way to do it," he said. "The gay people I know think the whole idea is stupid and insane. Clearly this is not going to benefit gays, so it seems hard to believe it's perpetrated by a gay person."

Rosenbaum said a grand jury will release any charges placed against Karr on June 19 or 20.

— filed from Boston

'Bullies in Uniform'

Eleven Schools Threatened Over Recruiter Ban

By Donna Turley

NEW YORK — At least eleven law schools have been notified by the U.S. Army that their federal funding is endangered if they continue to stand behind policies which prohibit discrimination on the basis of sexual orientation.

In a letter sent to the deans of various law schools at the end of April, Major General Hugh J. Clausen of the Judge Advocate General Corps (JAGC) informed the deans of a law passed in 1973 forbidding the use of Department of Defense (DOD) appropriations at any institution of higher learning which bars military recruiting personnel from its premises. Clausen stated that DOD funds for tuition assistance, research, and ROTC are included in the Act.

JAGC is the Army's legal division which conducts court-martial and serves as general counsel for both the service and its personnel.

The letter reads, "You have indicated in the past that your school has a policy of prohibiting any JAGC recruiter from the use of your placement facilities because the Army would not sign a non-discrimination statement on sexual preference. In order to enable the

Secretary of the Army to provide authoritative information for the use in complying with the requirements of this law, I would appreciate clarification of the current policy of your institution in regard to on-campus Army Judge Advocate General Corps recruiting."

After inquiring about current and future policies, the letter ends with, "I earnestly solicit your cooperation in this matter and trust it will be possible for the Army JAGC to schedule a recruiting visit next fall at a mutually agreed upon time and place. If I do not hear from you by April 25, 1984, I will assume that your policy still remains that Army JAGC recruiters are barred from on-campus recruiting at your law school."

Law schools which received the letter include Boston University, Columbia, Harvard, University of Minnesota, New York Law School, New York University, Syracuse, University of California-Berkeley, University of California-Los Angeles, Wayne State, and Yale. A copy of the letter was sent to the president of each affiliated university. Since

few law schools receive any direct DOD funding, it appears that the threat is directed to the parent institutions.

None of the law schools is known to have rescinded its non-discrimination policy. Several have responded to the letter by stating that they would allow recruiters on campus if the Army would sign the non-discrimination statement required of all potential employers. Both the Office of the General Counsel of the Navy and the Army Corps of Engineers have signed such statements and conducted interviews on campuses. Since those units recruit under the Civil Service guidelines, sexual orientation is not a barrier to employment.

The letter from Clausen does not represent the first time that the Army has tried to force its way on to law school grounds. Similar letters were sent to at least six schools in 1983. The letters stated that the presence of homosexuals in the armed forces "tends to impair unit morale and cohesion as well as infringing on the right of privacy of those service members who have a more traditional sexual pre-

ference." And, the Army asserted that permitting homosexuals in its ranks would represent inclusion of a class of likely criminals under the Uniform Code of Military Justice. No action was taken on the part of the selected law schools or the Army at that time.

Subsequent to the most recent letter by Major Clausen, the National Association for Law Placement amended its bylaws to include an anti-discrimination provision for lesbians and gay men.

Concerned advocates of lesbian and gay rights have already examined possible challenges to any action that might be taken by the Army. Art Leonard, Associate Professor of Law at New York Law School and a board member of Lambda Legal Defense and Education Fund, believes that the legislation is not applicable to the present situation. He explained that it was enacted by Congress to prevent colleges from rejecting ROTC recruiters during the Vietnam era. There was no intent to deny funds to schools which seek to protect their students from discrimination.

Leonard also noted that the law

schools may be protected by the fact that the regulations are not specifically aimed at the military and that the Army would have access to placement facilities if they signed the non-discrimination hiring statements.

Nancy Langer, public information director of Lambda, said that Lambda is looking into the possibility of becoming involved in a class action suit if law students decide to challenge the Army.

She said, "Every day the many lesbians and gays who serve in the armed forces live in fear of dishonorable discharge, imprisonment, harassment, and worse... Lambda would like to inform the military of a bit of recent news — the gay and lesbian community is no longer easy prey to bullies in uniform who want to make political points in an election year. Lambda has a legal arsenal at our disposal to use against those who threaten our community. And this time, we wouldn't be fighting the battle alone. This time, Harvard, Yale, UCLA, NYU — all of the schools challenged — are on our side."

— filed from Boston

News Notes

quote of the week

"Let's face it, it's hard for someone to call you a freak when you've got the President of the United States and someone as popular as the Pope on your side."

— Wanda Franz, member of the National Right to Life Committee, commenting on the helpfulness of both Ronald Reagan's and Pope John Paul II's support of the Committee's agenda, *Boston Globe*, June 10.

In the same article on the Right to Life annual convention, Nat Hentoff, *Village Voice* columnist, described as a "liberal" by the *Globe*, described in his own words as a "Jew, atheist and civil libertarian," said of his presence at the conference, "It is weird." But Hentoff, who spoke against infanticide, said "as long as I am in a setting where I can give my views, I don't give a damn who I'm with."

peace and justice summer

BOSTON — A multi-issue voter education project opened in seven cities this month. The Peace and Justice Summer campaign will focus on the nuclear arms race, military intervention in Central America and the Middle East, and the economic and social costs of militarism. Target cities are Boston, Atlanta, Austin, Los Angeles, Milwaukee, Philadelphia and San Francisco.

Peace and Justice Summer staff are recruiting young people to volunteer time to the campaign. Volunteers will work in their communities to provide newly-registered voters with information about peace and social justice issues. For more information, call (617) 864-6131.

sex talk

BOSTON — Nearly 700 people gathered at the Park Plaza Hotel for the combined annual meeting of the American Association of Sex Educators, Counselors and Therapists and the Society for the Scientific Study of Sex held here June 6-10. From a list of about 120 papers, workshops, and symposia, ten dealt with gay-related subject matter, while only one was of particular interest to lesbians.

Conference planners devoted the opening plenary session to "Meeting the Challenge of the AIDS Dilemma." One participant commented that she learned a great deal about AIDS in the presentation, but that the presenters seemed most comfortable with epidemiological facts and figures and avoided the more overtly political aspects of AIDS.

black/white men together

ATLANTA — The International Association of Black and White Men Together will hold its fourth annual convention July 2 to 7. Workshops and forums will address the internal development and growth of BWMT, its relationship to other gay organizations and its role in the larger political community. The convention is open to all interested persons. For more information, contact Convention '84, P.O. Box 8084, Atlanta, GA 30306 or call (404) 794-BWMT.

'march with us'

SAN FRANCISCO — Co-chairs Paul Boneberg and Mary Dunlap issued a statement expanding the call to march to include straight supporters in the National March for Lesbian and Gay Rights, to be held there on July 15, according to a press release issued by march organizers.

In a joint statement, Boneberg and Dunlap said, "If members of another minority group were being severely beaten and the attackers were given suspended sentences, if members of other minority groups were denied citizenship and deported from the country simply for their minority status, there would be an outcry across the nation. There would be statements by elected officials and candidates in this election year. But when the attacks against lesbian and gay people occurred, both in the last 14 days, there were few voices raised in protest... We urge all people who support equality for our people whether they are gay or nongay, a political or a Presidential candidate to march with us."

u.s. olympic committee sues gay games again

SAN FRANCISCO — The United States Olympic Committee (USOC), like the neighborhood bully, is picking on the organizers of the Gay Games again. This time, the USOC filed a motion in U.S. District Court here, seeking \$96,000 in attorneys' fees from Gay Games organizers. USOC has accused San Francisco Arts and Athletics, Inc., those meanies who put together Gay Games '82, of infringing on the USOC's trademark on the word "Olympics," according to *The Weekly News*.

Games attorney Mary Dunlap expressed "disgust over this baseless action by the USOC." Dunlap said that organizers of the Gay Games "have been scrupulous in their compliance with federal court injunctions against the use of the Olympic names and symbols."

In the meantime, the California Police Olympics has helped itself to the USOC name and its symbol of five interlocking rings, all without interference by the USOC.

austin aids awareness

AUSTIN, TX — The AIDS Awareness Week Committee conducted a successful week of fundraising and educational activities in Austin's lesbian and gay community April 1-8. The committee raised \$3700 to be used to fund AIDS projects now being undertaken by three different community groups.

Nearly 50 units of blood were donated to a special blood fund from which persons at risk for AIDS may draw in the event they need blood. Blood from this special fund is available to the residents of the eleven-county service area of the Central Texas Regional Blood Center.

Committee coordinator Janna Zumbrun said, "Even though we are pleased to hear the recent news of a potential AIDS medical break-through, we also realize that it will be some time before a blood test for AIDS is developed, and even longer before a vaccine is developed. Meanwhile, there are still AIDS patients to take care of, and a lot of work to be done."

aids ballot question derailed in new jersey

NEWARK, NJ — Some quick legal work by a New Jersey gay activist and the New Jersey American Civil Liberties Union has derailed an attempt by the Newark City Council to seek voters' opinions on whether prisoner AIDS patients should be housed in the city of Newark.

Gay activist and Rutgers law student Ted Bohn and ACLU lawyers discovered that the City Council had illegally placed the question on the June primary ballot since public questions in the state can only be placed on November ballots. The question was subsequently withdrawn by Essex County Counsel David H. Ben-Asher.

The non-binding question would have asked voters: "Do you want prison inmates who are AIDS victims from throughout the state of New Jersey to be housed in the City of Newark?"

At issue was a state plan to construct a prison in a Newark medical center for state inmates recovering from AIDS. One council member said, "Newark has become the dumping ground for persons the state cannot or refuses to place in more affluent suburban communities. The community around the medical school and hospital is trying to improve and upgrade its environment and certainly does not welcome an influx of AIDS prisoners to undermine its efforts."

while reagan supped

DUBLIN, Ireland — The Gay/Lesbian Collective of Dublin and the Communist Party of Ireland led a march of 10,000 demonstrators, including nuns and priests, to protest Ronald Reagan's recent visit to Ireland, according to syndicated columnist Mary McGrory. While Reagan dined on a sumptuous banquet at Dublin Castle, 10,000 of Ireland's "plain people" chanted "Reagan, out!"

stop us if you've heard this one...

BOSTON — Police here once again raided the Loft 21, an after-hours gay club, and charged its owners with serving liquor after hours and without a license.

In the latest raid, police arrested Joe D'Onofrio and Paul Cadoret, along with three others in the early morning hours of May 27.

The vice squad has frequently raided the club, conveniently located just behind police headquarters, for over four years. The owners say the Loft is a private club and not subject to the control of the city licensing board, and have charged the police with conducting a campaign of harassment against them.

third world/people of color conference

BERKELEY, CA — The Third World/People of Color Lesbian and Gay Conference will be held June 21-23 at the University of California, Berkeley campus. A full schedule of workshops, panel discussions, forums, caucuses and cultural events is planned. Speakers will include Beth Birth, Merle Woo, and James Tinney. Pre-registration fee is \$15, payable to TW/PC Conference. Send registrations to 584 Castro St., #227, San Francisco, CA 94114. For more information call (415) 621-8071.

'On Shaky Ground'

Bathhouse Regulations Stalled by Flipflops

By Christine Guilfooy

SAN FRANCISCO — The much-anticipated bathhouse sex regulations from the San Francisco Public Health Department (PHD), which were scheduled for public hearings on June 27, were stalled, at least temporarily, when Mayor Dianne Feinstein announced she was cancelling the hearings.

The regulations, developed as the Health Department's response to the AIDS crisis, were leaked this past week to the gay press and are being opposed by gay City Supervisor Harry Britt. Britt, who has been perceived by many as supporting bathhouse regulations, said he will introduce a measure which in effect would prohibit the Health Department from regulating sexual activities in the baths.

In a surprise move, Britt, who introduced an ordinance which would switch enforcement jurisdiction of the baths from the police to the Health Department, is now adding an amendment to that ordinance which would prevent the Health Department from making any pronouncements about sexual activity at the baths. Britt told *GCN* he had called Feinstein last week asking her to cancel the hearings on the regulations, and on June 11 the mayor agreed.

In assessing the legislation's chances, Britt said he is not necessarily optimistic. "It's on shaky grounds. The [city] charter does not encourage the Board of Supervisors in doing this sort of thing. It's not clear how much power we have." As *GCN* went to press, the amendment had not yet

been written, but Britt said he expected it to be ready for introduction on June 14.

The bathhouse sex regulations, which had been kept secret since the Health Department started to develop them, have been obtained by the *Bay Area Reporter (BAR)*. As they stand, the regulations would mandate that all doors be removed from cubicles and that lighting be turned up. In addition, certain types of sexual activity would be prohibited, notably all oral and anal sex and contact with urine or feces. The *BAR* account said that mutual masturbation and bodily contact not involving penetration were not mentioned, thus leaving the impression that they would be permitted.

The regulations also provide that violations would result in closure for at least 90 days and possibly permanently. Since sexual activity between consenting adults is legal in California, charges would not be brought against individual patrons.

Gary Titus, the director of AIDS Activity for the Health Department, verified the *BAR* account of the regulations.

In another development, the San Francisco *Examiner* revealed that Feinstein had sent police to the baths in March to document sexual activity. The police department's subsequent report allegedly contains a meticulous account of everything the police saw. Further details regarding how many police were involved or what bathhouses they visited were unavailable.

Although there was criticism of the mayor from both the gay community and some city officials,

there was no organized response, and criticism has been described as muted. David Lamble, a Bay Area gay journalist, speculated that because of the divisions which have occurred around the bathhouse issue, it is difficult to organize a decisive response. He added that it was the source of some amusement that Feinstein had to send the police to find out what goes on in the baths.

City Supervisor Richard Hongisto was quoted by *BAR* as saying, "It's an unfortunate error on her part. What it says is, she didn't trust the people on her own gay task force to give her information. It's almost an insult to the gay people on her task force."

The mayor released a statement defending her actions saying in part, "In March, doctors and cer-

tain Gay leaders called for closing San Francisco bathhouses, indicating sexual activity there was rampant. But I received conflicting reports from those who said sexual activities were not taking place in the bathhouses. Obviously, reliable information is imperative in matters of public health. That is why I asked for a rapid one time check. Police took no names, no pictures, and harassed and embarrassed no one."

Britt told *GCN* that his legislation does not represent a change of heart, that he has opposed regulation all along. He told *GCN*, "[Public Health Director Mervyn] Silverman originally announced a quarantine under the health and safety code. It was a public health decision with gay medical people involved, and it was an option I

said I would not oppose. But 24 hours later Silverman shifted to a strategy of using the police and licensing power to regulate the baths.

"The implication was that he did not have enough medical evidence to close them... If a public health emergency justifies action, then do it [close the baths]. If it does not, don't try to get around it by using [the licensing and regulation] strategy.

"If [the ordinance] passes, Silverman will have the option of invoking the emergency powers. But my sense is he doesn't have the medical evidence to do that."

Britt concluded, "My sense is the bathhouses will not be closed and should not be closed."

— filed from Boston

Cambridge, Somerville To Consider Gay Rights

By Larry Goldsmith

While lesbians and gay men in Boston await the outcome of the human rights ordinance recently proposed by city councillor David Scondras, their neighbors in Cambridge and Somerville have their own anti-discrimination legislation to look forward to.

In Cambridge, city councillor Alice Wolf submitted a proposal calling for an 11-member human rights commission to enforce a city-wide policy prohibiting discrimination on the basis of race, color, sex, age, religious creed, disability, national origin or ancestry, sexual orientation, marital status, family status, military status or source of income. The protections would apply in the areas of city services, employment, housing, real estate, education, credit, bonding, insurance and public accommodations.

The Human Rights Commission would investigate complaints and conduct hearings in alleged cases of discrimination. Where a particular incident could not be resolved through mediation, the Commission would have the power to go to court to seek an injunction or fine. In addition, the Commission would itself be em-

powered to levy fines of up to \$300.

City Councillor Wolf told *GCN* she expects the ordinance to help strengthen and augment protections already offered at the state level. "The Massachusetts Commission Against Discrimination, which is a statewide organization, [has] enough work that they work under pressure and backlogs," she said. "I see this as a support mechanism, to try and work on this within our own community."

Wolf also noted that the Cambridge ordinance would offer protections to a number of groups, including lesbians and gay men, not currently protected by state legislation.

An alternate proposal, submitted last April by Councillor Alfred Vellucci, calls for the creation of a nine-member Human Rights Commission. Although Vellucci has publicly expressed support for a lesbian and gay rights ordinance and issued an executive order while he was mayor, his ordinance does not include protection based on sexual preference. Wolf said, however, that she expects a collaborative effort between her and Vellucci in drafting the final ver-

sion of the ordinance.

In the neighboring city of Somerville, the Committee on Legislative Matters of the Board of Aldermen [sic] is now considering a Fair Housing Ordinance that provides protections on the basis of sexual preference.

Wald 4 Alderman Joseph Mackey, chair of the committee and sponsor of the ordinance, told *GCN* he offered the ordinance "in the hope that as much in education as well as enforcement, the city could remove discrimination in its housing."

Mackey said the committee is currently attempting to work with the MCAD on details of the ordinance and toward resolution of housing discrimination alleged in a recently-publicized report of the MCAD.

A public hearing on the Cambridge Human Rights Ordinances has been scheduled for June 19 at 5:30 p.m. in the city council chambers. The City of Somerville will hold a Fair Housing Seminar on June 20 from 1 to 4 p.m. at Barnum Hall, Tufts University in Medford to discuss its ordinance.

Chris Forsland

MINNEAPOLIS — Former Bostonian Michael Christian (Chris) Forsland, 39, died in Minneapolis on June 3 of hepatitis. Forsland lived in Boston for several years, but moved back to Minneapolis to be closer to his family in October, 1983 when he became ill.

While a Boston resident, Forsland was active in local community theatres, having appeared in "Pins and Needles" at the Church of All Nations and "Anything Goes" at the North End Union

Theatre. He was also a member of the Boston Gay Men's Chorus.

A close friend said Forsland had a "wide sense of humor, [he was] very funny."

He is survived by a son, Patrick, his parents, five siblings and many friends in Boston.

A memorial service will be held on Sunday, June 17 at Boston's Arlington St. Church, 355 Boylston St., at 7:30 p.m. For more information, call 731-0344.



Susan D. Fleischmann

BOSTON—Several hundred people participated in the Jamaica Plain Walk Against Racism and Violence on June 9. Sponsored by the Jamaica Plain Rainbow Coalition, the walk was organized to protest a recent unprovoked attack on an interracial couple as they strolled around Jamaica Pond, as well as violent attacks against women, gay men and lesbians, and elderly people in the neighborhood. During the speakout portion of the afternoon program, several lesbians identified themselves as victims of homophobic street harassment. According to one organizer, "People were concerned that it not be a protest of the particular incident itself. [We] also wanted to make a statement against violence directed toward all oppressed people."



Rally

Continued from page 1

not new and ill-advised legislation.

"Does that mean they will re-educate in the classroom?" Apuzo asked. "Does that mean they will restructure social service agencies? ... Where were the bishops as the death tolls mounted from AIDS and the federal government limited the amount of money appropriated for research?"

The evening ended with the distribution of postcards for people to write letters of support to their city councillors. Such letters should be sent to the councillors in care of Boston City Hall, Boston, MA 02201.

Klan

Continued from page 1

gay people as child molesters and saying they should be gassed. The Klan asked that all "white Christians" march with them to protest homosexuality.

In an earlier interview, Ray Hill, a local activist said he at first had misgivings about allowing the Klan to march unanswered but as the event drew near he felt better about the strategy. Asked under what circumstances he thought the community might confront the Klan, Hill said, "If there were a threat of the Klan becoming stronger or if they had a game plan that might constitute danger to the gay community, then the response might be different."

— filed from Boston

Clarification

An article in last week's paper about the Human Rights Ordinance proposed by City Councillor David Scondras incorrectly stated that the ordinance would provide protections in housing. In fact, the ordinance makes no provision for housing; such protections are already provided by the Boston Fair Housing Ordinance passed by the city council in March 1982. That ordinance, like the proposed Human Rights Ordinance, includes protections against discrimination based on sexual preference.

Community Voices

women of color task force

Dear *GCN*:

Happy Spring. I'm writing you on behalf of the Women of Color Task Force, which is a committee of the Reproductive Rights National Network (R2N2). We need your help.

R2N2, as you may know, is a feminist coalition of over 70 grassroots women's groups and health care providers. Though our primary work has been around pro-abortion issues, we work on other issues of reproductive freedom as well, such as an end to infant mortality and sterilization abuse, access to quality childcare and the right to live openly as a lesbian.

The Woman of Color Task Force, initiated in 1983, is committed to ensuring that the specific problems of women of color be seriously addressed by the women's movement and the general public. We're hardest hit by the lack of federal Medicaid funding for abortion, our children die at twice the rate of white babies, childcare is woefully inadequate, and the genocidal implications of current sterilization practices in Third World communities in the U.S. and abroad is no secret.

We, The Task Force, are planning a one day national conference for women of color to address these and other issues to be held in the late fall of this year. We are hoping to develop strategies for organizers who work in these areas as well as provide the much-needed opportunity for women of color to network and share information. However, we've run out of funds which we desperately need to continue.

If you'd like to make a donation and/or know more about the task force, please write R2N2 at 17 Murray St., NY, NY 10007 or call 212-267-8891.

In Sisterhood,
Vienna Carroll
for Women of Color Task Force
New York, NY

maguire congrats

Dear *GCN*:

Congratulations to Ann Maguire for her appointment as the Liaison to the Lesbian and Gay Community. Her years of work on behalf of lesbians and gays have earned her the right to this position and we all wish her well. Ann's appointment can be a turning point in our community as we move further in our struggle for our legal rights and for the right to love one another.

I also want to commend the Search Committee members for their efforts in the difficult task of making recommendations to the mayor for this position. I was chosen as a finalist because of my work as a community organizer, a lesbian counselor and activist, and as an advocate for blacks and whites. It was courageous to recommend someone who has been here just less than a year and I feel it was a great honor. I look forward now to serving in other ways.

Rosemary Dunn Dalton

Finalist

Liaison to the Lesbian & Gay Community
Boston, MA

petulant trashing

Dear *GCN*,

Robert Halfhill's Speaking Out "On Anti-Porn Efforts and Gay Male Separatism" of May 26, 1984 irritated and amazed me. Granted, anti-porn efforts that attack quers, feed erotophobia, or ignore the complexity of the issue need what Halfhill ironically claims to offer: "more thoughtful, indepth analysis." What Halfhill actually treats us to, however, is a lengthy rampage against *all* the "revolting", "threatening", "hostile", "militant", and "aggressive" dykes who have plagued his political life since 1970 — that is, from around the time large numbers of us started coming out!

Not only did one of "those women" "shriek" at a meeting, but others "booed" when a gay man called women "girls." On top of these horrific acts, lesbians walked out of a meeting — according to Halfhill, cuz we get off on wreaking havoc. When the lesbians returned, one of them "thrust out her mammary glands in an aggressive fashion." Oh no, not that! I still can't figure out if Halfhill's use of the term "mammary glands" was intended as a politeness, or if he's calling women animals. Either way, it sounds like ... erotophobia.

Halfhill also makes an analogy between lesbian fury at sexist leaflets produced or distributed by gay men, and racism. This is total hogwash.

Finally, he sets our priorities *straight* for us, pointing out that the "ERA went down to defeat ... more and more restrictions are being placed on reproductive freedom ... women still make 59¢ on the dollar." Interestingly, his list of key issues for dykes doesn't include a single lesbian-specific struggle.

There are plenty of issues to be worked out between gay men and lesbians. And, there's a lot to examine in anti-porn organizing and ideology. But Halfhill's petulant trashing doesn't do us a bit of good.

Sincerely,
Stephanie Poggi
Cambridge, MA

good old sucking

To *GCN*:

"Politics suck. Gay politics suck. It all sucks." Despite his irony, I say, Watch your mouth, Larry Kramer (Sue Hyde's article, *GCN*, May 12, 1984). I suck. I hope that you suck. Or at least still have the desire, whatever our decision with AIDS. It's one of the things faggots (and dykes too, I hear) like to do. It's one of the reasons we're not exactly welcomed with open arms in this erotophobic nation where many, with a perverse notion that sexuality is only for breeding, believe a vindictive Judaic/Christian God is punishing us with AIDS for our nonbreeding ways.

Irony or no, I'm always surprised to hear gay people use the word the way our enemies do — the erotophobes (and homophobes) who make "sucks" so erotophobic with the implication that anything that sucks is bad. That means you. That means me. Thi means anybody whoever has or will.

How about if we just stick to using it in the good old gay and lesbian way, as something gloriously pleasurable?

Perversely yours,
Michael Rumaker
South Nyack, NY

no price tag on pride

Dear *GCN*,

I am writing to voice my outrage over this year's one dollar entrance fee to our Lesbian & Gay Pride Rally. For those of you who are financially secure, one dollar may not seem like much — but I know many lesbians and gay men who are or have been recently unemployed, who live in halfway houses, who are on welfare. Can you imagine living on \$215 a month? On welfare, once you pay your rent and buy food, there is precious little money left for social events. For many people in our community, one dollar is a lot of money, too much money to spend extravagantly.

You cannot put a price tag on one's desire to celebrate their lesbian or gay pride. I understand the organizers' stand on wanting insurance covering their balloon and camel rides but, damnit, hot-air balloons and camels have no relevance to my lesbianism! If the organizers wanted a circus, fine! Let them! But they shouldn't penalize the rest of us for their folly. Their circus extravaganza should be an entirely separate event; the rally, music and speakers should be free to everyone!

My concept of lesbian and gay pride is not money-oriented. Have we so quickly forgotten the Stonewall Riots? It was the street people and transvestites who fought back and gave rise to our modern day liberation. I'm sure these people didn't have big bucks lining their pockets!

I am appalled at the rudeness and insensitivity of the planners who arranged this entrance fee. Did they confer with the community at large? Did they conduct a survey to find if an entrance fee to *our* pride rally would be acceptable or *affordable* to all members of the community? Apparently not. Shame on them.

In anger and pride,
Pat M. Kuras
Boston, MA

laurels for a unicorn

Dear *GCN*:

Since you recently announced that Nancy Walker is retiring as classified advertising manager, we'd like to say a few words in her praise. Work with Gay organizations is always a demanding and often a thankless task; eight years of service surely earns one a lifetime of laurels.

But it is more than her dedication that made Nancy Walker special to many readers who may never have met her. In a publication whose chief merit is the zealous pursuit of political correctness, Nancy added a large and much needed dose of maturity, compassion, and humor. As much as anyone we know, she can be regarded as "humanly correct."

Our best wishes to her and her sother. We hope we'll be hearing from her again.

Sincerely,
Bill Newhall
Jeff McCrae
Baltimore, MD

Why Not Tennessee?

This week our "Pick Up A Friend For *GCN*" program has brought us new subscribers in Maryland, Rhode Island, New York, California, Massachusetts and Pennsylvania. Don't you people have any friends in North Dakota? What about Oregon? Utah?

Actually, we would like to say thanks for the help you've given us in finding new subscribers. And we need more! Pick up those envelopes and proselytize!

regressive segments

To the editor:

Thank you *GCN* for printing Robert Halfhill's recent Speak-out, "On Anti-Port Efforts and Gay Male Separatism." The lesbian/gay discussion of pornography is a delicate and confusing matter. Halfhill's article does little to further or illuminate that discussion. It is, however, helpful to be reminded periodically of those segments of the gay movement which are historically regressive. In that regard, Halfhill's piece is quite successful. As one long-term activist queried in response, "What is this, 1969?"

One wonders if Halfhill is suffering from convenient amnesia or if he missed the women's liberation movement entirely. Indeed he neatly sums up the last fourteen years as ones of "acrimony from the majority of the Lesbians," and adds, "I for one am tired of fucking with those women." Does this represent the terms of a lesbian and gay alliance?

It seems that Halfhill's response to any political disagreement is to attack the dissenters as malcontents whose sole agenda is to throw stumbling blocks in the path of his "gay (male) liberation." When he compares lesbian intervention to racist attacks, I have to wonder, is this dialogue? Certainly his suggestion of a gay male picket of the Lesbian Survival Center demands an angry response from the entire gay community.

My real surprise is that his obvious misogyny has not provoked a flurry of angry responses. Perhaps because much of the real venom came at the end of a long and muddled analysis of the Minneapolis anti-porn legislation, many of us simply never got to it. As one non-separatist lesbian, committed to lesbian and gay activism, I send best wishes to those "hostile, shrieking, acrimonious" women in their efforts to shatter the narrow and constricted "gay politics" of Halfhill and his kind.

Ann Holder
Somerville, MA

P.S. For a brief but interesting attempt at describing the gay relationship to pornography and its relationship to straight porn and women's sexuality, see the introduction to Tom Waugh's article "Photography, Passion and Power," in the March 1984 issue of *The Body Politic*.

crediting the iclu

(*GCN* received a copy of this letter.)

Dear Sharon Page:

Thanks for sending a copy of the *Gay Community News* piece on the Indianapolis anti-pornography ordinance. I thought it to be exceptionally well-written and to be a reasonably comprehensive discussion of the various perspectives on this unfortunate proposal. However, I was distressed that you failed to identify the Indiana Civil Liberties Union as the head of a coalition of plaintiffs who have sought immediate judicial relief from this legislation. Jan Kreuscher was described as a "feminist law student" when she had anticipated her representation as an ICLU Legal Intern.

I am confident that the gay community appreciates landmark legal activity by the American Civil Liberties Union in the expansion of gay rights.

Some recognition of the ICLU and its role as the principal spokespersons in securing First Amendment guarantees in this case should be afforded by *Gay Community News*.

Thanks for your continued interest.

Very truly yours,
Michael Lee Cradison
Executive Director, ICLU

overlooking the fats and fems

To the Editors:

I was pleased to attend the news conference held in City Hall by our most wonderful city councilor David Scondras when he announced he was introducing a comprehensive bill to rid Boston of discrimination. And about time, too!

As Mr. Scondras pointed out, even though this has been called "the Gay Rights Bill," it is much, much more.

After the news session, I very politely went into Mr. Scondras's office and received a copy of the proposed ordinance from his cheerful, cooperative and extremely efficient staff (such a rarity among public servants!) I read the proposed ordinance while riding the MBTA home. It is a wonderful bill, and I will work hard to make it law and I hope you will too, and all your readers too!

However, there was one small gap that was screamingly present by its absence, and this affects the lives of an important group of queans within our very own community who for too long have suffered the indignities of the whims of gay tastes among our brother faggots, and this bill does nothing to outlaw discrimination against them. I speak of: the fats, the fems, and the heavily perfumed.

Yours in solidarity
Bunny LaRue
Somerville, MA

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Rivendell Marketing, 666 6th Ave., New York, N.Y. 10010, (212) 242-6863

NEW YORK DISTRIBUTION

Majority News Distributors, Inc., 306 W. 13th St., New York, N.Y. 10014, (212) 243-7770.

Gay Community News (GCN) is dedicated to providing coverage of events and news of interest to the gay community. *GCN* is published every week (except the first week of January and the last week of August) by a non-profit corporation. All material copyright 1984, Bromfield Street Educational Foundation, Inc., all rights reserved, reprint by permission only. Our office is located at 167 Tremont St., 5th Fl., Boston, MA 02111. (617) 426-4469.

Second-class postage paid at Boston, Mass. Annual subscription rate is \$29 ISSN: 0147-0728. Member New England Press Association, Reporters Committee for Freedom of the Press, COSMEP Member.

GCN is included in the Alternative Press Index, which is published quarterly by the Alternative Press Center, Inc., Box 7229, Baltimore, MD 21218.

Volumes 1-10 of *GCN* are available on microfilm for \$30/volume. Write *GCN*/Microfilm for more information.

Opinions reflected in "editorial" represent the views of the editorial board. Signed letters and columns reflect the views and opinions of the authors only. Comments, criticisms, and information are always welcome from our readers: remember, it's YOUR paper!

Postmaster: Send address changes to: Gay Community News, 167 Tremont St., 5th Fl., Boston, MA 02111

Speaking Out

Marxism and gay liberation — a positive view

By Diane Feinberg

As a communist I read with great interest Hugh Murray's extensive article about Marxism and lesbian and gay liberation in *Gay Community News* May 12. Murray raised many, many important ideas in his article. Although he is trying to grapple with the concepts of Marxism, unfortunately he did not succeed. Instead, many complex ideas are blurred together.

I have been a member of a Marxist organization, passing woman. I joined the Buffalo, New York, branch of Workers World Party as a man. Shortly afterwards I came out within the organization as a woman. It is wholly in keeping with the spirit of revolutionary Marxism that Workers World Party produced my pamphlet, *Journal of a Transsexual*, to explain the oppression of transvestite and transsexual women and men.

In his recent article, Hugh Murray attempted to refute Marxism. He wrote, "I contend that the Marxist view of history does not conform to the reality of the past, much less the reality of the present or future. Marx propounds an upward movement in history, from the ancients to the feudal to the bourgeois and finally to socialist society."

Murray continued, "As gays were most prominent in the ancient world, should we accept a view of ancient civilization as the lowest and least advanced? That is the view enumerated in Marxism. Is it accurate?"

Hugh Murray is using the treatment of gay people as a criteria for determining progress in human society. But is anti-gay bigotry and sexism really the motor force of our social, cultural and political life? Or are these *products* of an economic system based on antagonistic class relations?

Murray has made two major omissions in his argument. True enough that "free" gays were treated better under slavery. But first of all he's left out of his analysis the plight of the *slaves* — gay and straight. Slavery was a *brutal* economic system in which one person was outright owned by another person. Who could argue that the fall of chattel slavery was not wholly progressive?

Whatever humane relations still existed in ancient Greece and Rome did not flow from the dynamics of slave society, but were a carryover from an earlier society. The period of chattel slavery emerged out of a long human pre-history known as primitive communism.

In his overview of history Murray did not take into account that both Marx and Engels stressed that not all of history is the history of oppression, and that, in fact, human oppression did not exist in this stage, primitive communism. If we look at our very long, long human evolution, oppression is really quite recent — perhaps 10,000 years out of hundreds of thousands.

Although hardly free from prejudice and superstition, people living under primitive communism considered homosexuality and transvestism natural forms of sexual and social behavior.

Nonetheless, this early stage was one of the most difficult periods of history for anyone to live under because it was so technologically primitive. The universal scarcity forged a cooperative society in which everyone ate or everyone starved.

Despite the fact that gay and lesbian people were not persecuted, the fall of primitive communism was part of the evolution of humankind towards more productiveness. It's not a question of choosing which society was more humane, but of analyzing what happened and why.

Primitive communism broke down over a long and complex period as the accumulation of surplus produced by human labor gave rise to a new social form. Society became divided into slave-owners and slaves. The desire to pass on wealth demanded wifely monogamy and inheritance through the male heirs. The patriarchal family unit became a new economic unit of society.

More and more, the children themselves became viewed as a source of wealth and property. The fact the homosexual relations did not produce children in large part accounted for the repression against homosexuality.

Hugh Murray neglected to mention that slavery was the first form of class society in the West. Marx, on the other hand, whom Murray is anxious to refute, gave a historical explanation of the development of slavery.

Marx described the development of classes in society and their origin — the transformation from slave society, to feudal and then capitalism. He didn't applaud the forms of society or favor one over another. *He evaluated what already existed* in human history and explained that the progression of one society to the next one was not the result of mere chaotic development but displays some general economic laws. He showed that the form of organization of society didn't flow as a result of human nature but from economic development.

These laws, Marx observed, can be understood because there is an underlying reason for the evolution of social relations. That reason is found in the development of tools (machinery, science, etc.) and the ability to produce in ever greater quantity. These changes impact and influence social organization and lead to revolutionary upheavals. This concept is one of the underpinnings of Marxism.

From the discovery of fire and the wheel, to the space shuttle and commercial reproduction of the body's chemistry — these steps forward have determined the evolution of human society. Today, as in all class societies, these discoveries are not shared in common as they were among our earliest ancestors. Instead they are privately owned property and production is for profit, not for use.

Although capitalism has laid the technological basis to provide the means for all people to share abundance, today we are witnessing capitalism's great weakness. Hunger is on the rise while warehouses groan with food that will not be distributed — unless it can be sold at a profit.

As Marx explained, the problem is who owns the means of production and how it is used. Private ownership in modern times is not only the basis of oppression at home and abroad by the so-called "advanced" countries but inevitably leads to wars, catastrophic depressions — and revolutions.

Oppression under capitalism generates a struggle for lesbian and gay liberation, and historic gains have been won by this young fight-back movement and its supporters. Capitalism also generates the forces which try to suppress that movement: the Anita Bryants, Falwells, Nazis, Klan, cops and courts.

The struggle for lesbian and gay liberation can't be separated from the struggle of workers and all oppressed peoples. Genuine political freedom, as well as social and economic equality, can't be won in isolation from this world-wide life-and-death struggle between the classes. All *class* societies have been riddled with sexual oppression, including anti-gay bigotry, as well as racial prejudices and national oppression. This has served to divide the people and thereby strengthen the rule of the possessing classes — whether slave-owners, feudal lords or capitalist bosses — over the rest of society.

The development of a modern working class has forged a revolutionary instrument for conscious change and emancipation from the fetters of private property relations. But until

that revolution succeeds, this class remains an exploited class.

The murderously racist, sexist and anti-gay society was not created by Marxists; the ruling classes and their agents bear full historical responsibility for promoting persecution and prejudice which have created so much suffering and misunderstanding.

Yet, although at the beginning of this century ascending capitalism had the whole planet in its iron-fisted grip of exploitation, that is no longer the case. Already in the second half of this century one-third of the world's people have broken these oppressive class relations and have made remarkable strides in science, technology, education and industry.

The mighty resurgence of world revolution since the end of World War II also reveals the momentous struggle by millions to overturn class relations.

This is verification of the correctness of Marxism.

The gains for every member of society in socialist countries are tremendous. But these gains are only just the beginning of developing full human potential. To those who focus on criticism of these emerging societies because they have not reached the great perfection that we would like to see as the ultimate goal of humankind we say, yes, there are many things that are not as we hope they will be eventually. But abstracting the discussion from the world struggle makes understanding more difficult.

The fact that everything has not yet been achieved even socialist countries doesn't prove that socialism doesn't represent human progress.

The first automobile was slower than the horse, and the first aeroplane that flew didn't look anything like today's space-age versions. But that is not proof that these devices were not superior tools. This is more difficult to prove in social life, but the socialist societies we see are only an early beginning of the transformation of society, still in the stage of struggle and development.

The only places that are building socialism are encircled by imperialism, especially U.S. imperialism armed to the teeth. Therefore to examine this question in isolation leads to nothing but demoralization. We, however, have the greatest optimism that the evolution of society, even in a difficult stage, is progressing and will lead to ultimate freedom.

Divisions among people which have come about with the development of class society are not inherent in human nature, but rather have been imposed on people over the centuries by ruling class oppressors.

Marxism makes no bones about being partisan. We view the modern-day working class and oppressed people — women and men, gay and straight, as being faced with a historic task. By abolishing capitalism and replacing it with a planned cooperative system of production to rationally meet all human needs, it is possible to resolve the great breaches and antagonisms that keep people from living with toleration and respect for all human variations of expression.

Persecution of gay and lesbian people, as well as all the old longstanding bigotry promoted over these many centuries by class oppressors, will be overcome — first legally, then socially. The development of new habits and customs takes generations until they become the norm, not still in the stage of having to fight for it.

The struggle for sexual liberation in general and lesbian and gay liberation in particular, spotlights sexual oppression in a way that holds great importance for all society. But there is more to it than that!

A meeting last year in New York City commemorating the Marx Centennial held an entire plenum of sexual oppression with a panel and discussion. Panelist Bob McCubbin, a gay Marxist, explained, "Lesbians and gays and transvestites and transsexuals have unique, valuable contributions to make to the overall struggle. Their participation strengthens and

Continued on page 6

Don't Tell Daddy

By Martin H. Krieger

Don't tell Daddy. He won't take it well. He'll have a heart attack. You'll kill him. Daddy will be knocked out by the news.

A brother will say that to you. If I told my father I am gay, it would hurt him. Why should he suffer? He's 78.

Eventually I did tell him. I was going to write a book about being gay, and if it was to be published under my name, he had to know. I couldn't wait for him to die, nor did I want to.

He was speechless, for about a minute or two, and then he said, "So that's why you've been nervous these last few years." Mostly he was concerned for my job and my career. McCarthyism still looms large in his memory. Nowadays he is my clipping service, sending me the articles in the *New York Times* about gay people. I think he likes hearing more about my life than he used to.

My friend Robert's father wanted to be sure Rob was not going to abandon his career. Would he give up his professorship because he was gay and was coming out? Rob's father momentarily forgot how influential he is on his children, doctors and professors all, how Rob's career matters to him as much as his father's does to his father. Or consider Jeffrey, whose father is more working class, like my own. Family counts for a very great deal . . . and Jeff is still his father's son.

* * *

It won't kill Daddy, even if you want to. Daddy is not going to have a heart attack. Otherwise there would be a *lot* more heart attacks. (Aren't the issues exercise and smoking?)

Now, he might be outraged. And it might take him a while to recover his good sense. But father do. They are adults; they love their children; they come around. . . . Admittedly some do not. Still, when they discover that many of their friends have gay children, or that some of their friends are gay, perhaps they are more likely to be reconciled to the facts of life. And of course many daddies are gay.

What if Daddy does not recover? And so we realize just how estranged we are from each other? We rediscover what we have known before, but now more poignantly and perhaps irrevocably. Still, what I have been struck by are our resources for decorum and respect, so that even if we are estranged we may be kind to each other.

* * *

Daddies don't learn lots of things. "Don't tell Daddy" leads to problems in corporations and in government, too. What the heads of organizations don't know *will* harm them. And if they make it hard to learn what they don't know, their subordinates are likely to go along. Often when we don't tell Daddy, it is because Daddy has told us he does not want to be told.

Of course we may choose not to tell Daddy because we are no longer close to him on any account. Or Daddy may actually be dangerous, and self-protection is the order of the day. But if there is a chance, we do tell Daddy. For being gay is a public matter, whatever we may do in our private lives.

So we are afraid. And so is Daddy. Mommy worries about Daddy's heart. And brothers are afraid of the shame. But Daddy's wrath is something we have learned to live with. It won't kill us. Telling Daddy breaks the conspiracy that weakens him. Daddies are strong enough. How else could they be fathers?

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111

Greek Publisher to Face More Obscenity Charges

By Yanni Vassilas

ATHENS, Greece — Pavlos Raveniotis (Paola), publisher of the Greek gay socialist magazine *Kraximo*, will stand trial on June 25 on charges of violating laws "about indecency" which stem from the publication in *Kraximo* of three articles and a sketch of two nude men. The Greek government has also charged Paola with violating a law which prohibits "insulting authority and symbols."

Since first publishing *Kraximo* in 1981, Paola and the magazine have been harassed with a total of nine obscenity charges and the magazine has nearly been driven out of print. (See *GCN*, Vol. 11, No. 32). In three years, Paola has published *Kraximo* only four times. Determined to see Paola in jail and *Kraximo* out of circulation, the Greek government, led by the ruling socialist party P.A.S.O.K., has searched the paper, word by word and sketch by sketch, to construct a case which epitomizes all the bigotry inherent in this system.

While criticizing the censorship of *Kraximo*'s third issue, Paola said that "a prostitute is always considered a prostitute and especially when this one is a male prostitute. Then, it really becomes scandalous and when even further, this male prostitute is trying to articulate a political diction, then many things start cracking in the rotten joints of the system."

With total disregard for legality, the government is attempting to prosecute *Kraximo* for the same front page sketch for which Paola was convicted in December, 1982.

A second charge has been filed against Paola for an article entitled "Porno-pornography." Written in response to a commentary by a supposedly progressive magazine that accused *Kraximo* of being pornographic, the author dealt with this sensitive issue. The article stressed the role that exposure of the naked body has in "de-mythologizing" the body and of "unloading" its burden of guilt. At the same time, though, the writer denounced the "institutionalized objectification of the female body."

The paragraph cited by government censors described how pornography typically depicts women: "Undoubtedly, the porno magazines and films are, from the perspective of sexual ideology, nothing more than reactionary, at least as things stand today. (They present the woman as an object, an article of pleasure, a maenad that rages, gets horny, becomes ecstatic, rubs and caresses in vain with other women equally bolting,) waiting for the phallus that will penetrate her and salvage her even if only temporarily..."

Double parenthesis indicate the censored passage.

And the charges go on. Last year during a wave of anti-gay killings and police violence that followed the brutal rape and murder of Sonia, a transvestite prostitute, Paola titled a tribute to Sonia "A Season in Hell." The trouble begins when Paola quotes a phrase by the well-known Greek playwright, G. Maniotis: "No, Sonia was not strangled that night in Sigrou. She was born strangled, by her family, by her school, by the judges, the priests, and by the psychiatrists who finished her off with psycho drugs in Dafni.

"There is no advice. Simply resist.... Resistance not only to the practices of authority but especially to the ideology of individual inertia which is so consistently cultivated."

Maniotis, in his play, "The Pit of Sin," says somewhere through the mouth of his transvestite heroine, ("They call me Circe because when I get fucked, I scream PIGS! PIGS!") Maybe he knew Sonia — psychiatric hospital — Sigrou — police — her life!"

Only a few years ago, thousands of people heard this same phrase when they flocked to see Maniotis' play. Today, not only are copies available in virtually every bookstore, but in the National Library as well.

Next on the censor's list is Paola's review of the film "Angel." Criticizing the director for his exploitation of the human drama and for ignoring the protests of Christou Rousso, upon whose life the film is based, Paola attempted to clear up the ambiguities and expose the reactionary ideology which permeates the film. It was in this process that he was caught. "((His erotic partner couldn't have been anything else but a wild fucker. Not at all!)).... Even the porno he looks at is heterosexual. And the stereotyped roles continue."

If the word "fucker" — a commonly used word — is what offends public decency, then why is the major daily newspaper, *Eleftherotypia* left unbothered when its writer, G. Ioannou, uses a form of the same word (4/26/84): "When the hoards of Alarihou or Himbraim fucked us, they fucked us with violence..."?

The last charge concerns a violation of a law called "insulting authority and symbols." Paola faces a maximum jail sentence of three years for an offending paragraph in an article concerning the prosecution of *Kraximo*'s third

issue. "((Three months after the circulation of the third issue, the known supporter of 'morality,' Mr. Theophanopoulos, decided to prosecute it with the renowned Metaxic law about indecency which mangles the spontaneity and authenticity of human desire. Of course, there was nothing in *Kraximo* to cause its penal prosecution.))"

Kraximo has not been the only victim of state persecution. *Dialogos*, a progressive magazine from Northern Greece, is currently being prosecuted for commenting on the censorship of a film; an article in a student paper concerning

drugs is now under investigation; all publishers of de Sade's books must "visit" the public interrogator's office; and the Greek Society of Directors sends letters to the press protesting the continuing censorship of films.

And the more general repression of gay people goes on, only varying in degrees and tactics.

According to *Kraximo*, "There is no advice. Simply resist. Alone or in companies, with groups, organized or not, with all possible ways. Resistance not only to the practices of authority but especially to the ideology of individual inertia which is so consistently cultivated."

An international appeal sent out in the beginning of 1984 has met with an encouraging response. Letters of protest have arrived from many parts of the world. Two Athens papers have printed news accounts of the protest and in Greece, a petition campaign soliciting the support of artists and intellectuals has begun. With the new trials, however, costs are mounting up and available funds are far from sufficient. Any financial support would be greatly appreciated.

Resolutions and letters of support may be sent to the following addresses in Greece:

Kraximo
c/o Magazine *Amphi*
6A Zaloggou St.
Athens, 142
Greece
and
Pavlos Reveniotis
Oinis 7
Amphiali, Agios Antonios
Piraeus
Greece.

Speaking Out

Continued from page 5

deepens the movement for socialism. It enriches our vision of the future, which already begins to assume concrete form as the movement grows and matures. The lesbian and gay contribution to the overall movement is not something artificially grafted on. Lesbian and gay revolutionaries are making their special concerns an organized and integral part of the worldwide process to overthrow capitalism and build socialism."

There are temporary setbacks in this process of development, but the participation of gay and lesbian people within the class struggle will in the long run guarantee freedom — it's the only thing that can!

Today the struggle for liberation is growing stronger. Marxists are a part of this movement for social change. New generations of communists, enriched by the experiences of previous generations, are not discouraged by their defeats, and have continued to struggle towards new victories against imperialism.

Marxism is verified everyday. It is being applied in the streets, in the heat of class battles by participants. The mass movement for gay rights that emerged from the Stonewall Rebellion scarcely more than a decade ago has rocked human consciousness. In 1972 Workers World Party produced the first Marxist evaluation of gay and lesbian oppression by Bob McCubbin.

Our pamphlet, "In the Spirit of Stonewall," Contains a selection of articles from our weekly news-

paper, *Workers World* — from a 1970 demonstration to support a gay prisoner to the historic October 1979 March on Washington for Lesbian and Gay Rights. These articles were written by members of the Lesbian and Gay Caucus of Workers World Party.

We have paid close attention to the political crisis surrounding the AIDS epidemic in Workers World newspaper.

You can get all this literature from World View Publishers, 46 W. 21st St., New York, NY 10010.

We are members of a voluntary fighting organization based on the principles of Marxism — comprised of Black, Asian, Latin, Native and white, women and men, gay, lesbian and straight, transvestite and transsexual, young and old, disabled, students, employed and unemployed.

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A New Wave in Women's Music

By Maida Tilchen

Only ten years ago, the first National Women's Music Festival (NWMF) was held because women were barred from performing at an Illinois folk festival. Memorial Day Weekend, 1984, was the tenth anniversary of the festival, and it was a showcase for the growth of skills, experience and scope of women's music over just a decade.

Now held in Bloomington, Ind. instead of its original site in Champaign-Urbana, Ill., the three-day event was characterized by excellent performances, enthusiastic audience reception, well-attended workshops, and highly successful accompanying conferences for writers and music industry workers. Some concert highlights included:

—The New Wave version of "Leaping Lesbians," performed by Meg Christian and the song's co-writer Sue Fink, complete with a very loud synthesizer and "Bonnie, the drum machine."

—Comedian Kate Clinton wowing the audience with her openly lesbian and blatantly sexual material. Kate's act proved that audiences do want topical, overtly lesbian content — something that many women's music performers have been moving away from.

—Kay Gardner's short opera "Ladies' Voices," with libretto by Gertrude Stein, had a cast of six opera singers, elegantly costumed as if they were at a tea party at Getrude and Alice's in the '20s. The experience of viewing an opera with words and music by lesbians was a unique and welcome one.

—June Jordan performed her poetry to music composed and played by Adrienne Torf. The most avant-garde and controversial of the festival's performances, the act was hardhitting. June's poetry had many violent and repulsive images, from the opening poem "Bang Bang Uber Alles" to a later poem about "pieces of children." Some au-

dience members were upset by such disturbing concepts. June also had some very tender love poems, such as "I still love you like a river in the rain."

Adrienne Torf's musical accompaniment on piano and synthesizer was well-matched to the poetry with equal emotional force. The performance included the song "You Cannot Say 'Death to the Klan!'" which was bone-chilling to hear in Southern Indiana, believed to be the place where the Klan originated.

It was inspiring to see an act that brought together a black woman and a Jewish woman for an anti-fascist, anti-Klan, anti-Nazi message. Artistically, the performance represented the cutting edge of women's art, and politically it was a powerful reminder of the origins and necessities of women's music and writing.

—Boston's own Betsy Rose gave an intimate, sparkling and crowd-pleasing performance which included a rap about Mel King and her new song about the Seneca Women's Peace Encampment.

—The Deadly Nightshade, which was the token feminist band on a mainstream label in the early 1970s, did a reunion performance to celebrate this tenth anniversary festival. Their songs showed the roots of women's music in the musical styles of the '60s. Their lengthy, high-energy rendition of "Truckin'" brought back memories of the atmosphere in which Stonewall and women's liberation broke out.

—Susan Freundlich premiered her new solo act, which combines interpretation for the deaf, dance, and theatre.

—Dovida Goodman and her mother Henia Goodman presented their very effective performance about love, survival, and the Holocaust. The message took on special meaning in Bloomington, where the Jewish Center was damaged by arson last year, and

harassment by the American Nazi party has stepped up in recent weeks.

—Casselberry and Dupree gave an outstanding performance that included rock and roll, reggae, gospel, and other musical styles. They thoroughly entertained in every style, and the wonderful clothes they wore throughout the festival were also a treat.

—Holly Near gave the most woman-oriented performance I've seen her do in recent years. She startled the audience by stating, "I've heard that many of you have been discussing my personal life — I don't know how you have time to do that with so many serious things going on in the world." She went on to read a poem she has written, the gist of which was that she has to keep "opening doors" in her life, and that if she had never "opened doors" in the past, she would have missed out on many wonderful experiences. Holly's set closed the festival with lots of high energy and good feelings.

The night stage was emceed by Nancy Brooks, an Indiana-based actress. She did a calm and competent job that kept things moving very smoothly. At several points during the festival, last year's emcee Maxine Feldman was acknowledged for her role in the development of women's music and the NWMF.

Day stage highlights included a fine jazz and dance performance by Beth York and Erika Thorne, the outstanding music and comedy duo of Tricia Alexander and Lori Noelle, and several other fine acts. But the highlight performance of not just the day stage, but the festival as a whole, was Toshi Reagon and the Agitones, a hard rock band from Washington, D.C. Musically, visually, politically, technically and just plain dance-your-ass-off-ly, they are the hottest rock band to hit women's music. It was clearly the sound of a whole new generation, and this Tenth Anniversary Festival seem-



19-year-old Toshi Reagon, dressed mostly in lavender, rocks

ed the right time for the new wave to rip and shred the old beaches.

Because she only performs for women, women's music pioneer Alix Dobkin did a somewhat *ex officio* midnight concert. Alix has a lot of new songs, most of them about relationships. She has also formed a dance band with Debbie Fier and River Lightwomoon, which had early-arriving festie-goers rocking and rolling to songs such as "Let's Get Lesbian." The concert and dance seemed to suggest a satisfactory solution to the ever-controversial issue of women-only space at the NWMF.

In addition to the concerts and music workshops, this year's NWMF included a Music Industry

Conference (MIC) and a conference for writers.

The MIC is the only national gathering for the women who perform, produce, and distribute women's music. About 80 women held dawn-to-dusk business meetings all week to discuss common concerns. Some of the hot issues this year were: what is success?; how to keep the "heart" in women's music; the decline in concert audience sizes; unrealistic pay demands by performers; lack of women of color performers; difficulties for newcomers; changes at Olivia Records; and co-producing with men.

The theme that emerged from the MIC was that the success of

Continued on page 17

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del martin and phyllis lyon



LOVING

By Nancy Walker
with vital assistance from Sother

On Sunday, June 3, I was witness to an historical event. Del Martin and Phyllis Lyon had come to Boston and I attended a reception given for them by Sheri Barden and Lois Johnson of Daughters of Bilitis/Boston. The assembled throng of approximately 60 women was in a festive mood and everyone was invited to ask questions during an information-exchanging period that lasted about two hours.

Though it seems incredible to me, I realize that there are many readers who are not acquainted either with Del and Phyllis or with the Daughters of Bilitis (DOB). Neither, perhaps, have they read or heard of *Lesbian/Woman*, the landmark book Phyllis and Del first published in 1972 which was expanded, updated and revised for republication in December 1983. For those who do not know of them at all, and for those who know of them and their book but have not had the pleasure of meeting them, it is my intention to give some indication of who they are and what they have done.

Del, the older of the two, has short, grey hair and a slightly severe, no-nonsense aspect. She spoke carefully in a beautifully modulated, low-pitched voice. I could imagine her taking on any authority figure in reasoned debate and winning without ever having to raise her voice. Phyllis had a wide-open quality that was immediately endearing. She frequently broke into laughter, smiled most of the time and bubbled when she spoke. And all the time, no matter what the topic, both women were exceedingly gracious and patient. Throughout the reception the Boston women seemed to pour out affection toward these two veterans of the war for liberation.

Since I had no idea when I attended the reception that I would be writing this article, I did not conduct a formal interview, so what follows is a combination of information taken in at the reception, a telephone conversation that took place on Tuesday evening, June 5, and material in the updated edition of *Lesbian/Woman*, published by Bantam in December 1983.

It is difficult from the vantage point of today to imagine what it meant to *begin* an organization that was to become national in scope and to have endless concentric circles of influence from its inception in 1955 to this very minute and, I believe, forever to come.

Del and Phyllis, like many other lesbians of that time, had internalized all the negative imagery concerning homosexuality that was the only informa-

tion available to them. For Del, it had been a matter of learning that she was, indeed, "a lesbian." This realization came fully and finally only after she had married and borne a daughter, but it was initially a very positive experience. However, when she went to the library and read what pitifully little literature was on the shelves, the portrait that emerged was of a moral leper, unacceptable in the eyes of both God and society. The medical profession condemned the lesbian as sick, the religionist as evil and to be damned. At best some churches would allow the homosexual to "be" but certainly not to "act." You could love another woman, but you couldn't make love to her without having your eternal soul consigned to fire. It was not a very pretty prospect, and Del's original elation turned to despair, almost suicidal despair.

On the other hand, Phyllis had never thought about homosexuality *per se* before, at the age of 24, she met Del. Phyllis is one of those rare individuals who is able to maintain an inner equilibrium no matter how negative and ugly the bombardment from without. She was aware of the homophobic party line but she was able to withstand its pressure because she was "an inveterate optimist and independent thinker" with "inner, unshakeable faith" in herself.

Yet the cornerstone of a well integrated, happy life must be self-acceptance. Del and Phyllis battled their way through the morass of religious and psychiatric dogma to that liberating and guiding principle, and in commenting on the situation of one of the countless lesbians who had come to them for help, they say in *Lesbian/Woman* (p. 48), "We wish she had reached that point in life where she could say: 'I don't care what other people think. I know who I am, that's all that matters.' For it is then and only then that the Lesbian can achieve self-acceptance, that ingredient so necessary to her well-being. Without it she must hide, lead only a half life; without it she will be unable to rid herself of the emotional cancer deep inside her, forever festering and poisoning her mind and her body. With it she can withstand rejection and scorn, take the calculated risks in life, and find her niche in society."

DOB was born in 1955 in San Francisco. Phyllis pointed out at the reception that the gay liberation movement really began on the West Coast with the Mattachine Society and One, Inc., as well as DOB, sprouting in the rich soil of California. Phyllis said, "People don't know their history. The '69 movement wouldn't have happened without what had happened earlier," which, of course, is true. Stonewall wouldn't have touched off a "revolution" if we had not been preparing for the battle for years

and years before.

In 1955, however, the gay and lesbian world as we know it now did not exist. Surely there were homosexuals of both sexes, but there were no major political networks crisscrossing the nation. There were not the huge numbers of books and periodicals that we take for granted today. There were no gay hotlines and crisis centers. There were some bars and meeting places, often surrounded by an aura of furtiveness and fear.

But where did you go for comfort, where did you get support? Where did you go for hope, for affection, for information? Phyllis and Del had those questions in mind too, but in the beginning all they wanted was a social outlet.

"In 1955 we were scared. It would have been impossible to imagine then that the Gay Olympics [which recently took place in California] could ever happen. We were afraid of being arrested, fired, losing custody of our children. We were two shy waifs on Castro Street and we didn't know how to meet lesbians."

"Daughters of Bilitis began with eight women: four Lesbian couples, four blue-collar and four white-collar workers, among whom were one Filipina, one Chicana, and two Lesbian mothers." This group of women wanted to form a "secret" lesbian club and on September 21, 1955 they came together to plan for it. Phyllis was delightful in her explanation of the name. "Songs of Bilitis" is a lesbian love poem written by Pierre Louys, and Bilitis herself is thought to have lived on Lesbos at the time of Sappho. The poem was obscure, except to scholars, and calling themselves "*Daughters of Bilitis*" would make their club seem like "Daughters of the Nile or the DAR." It was therefore a secret code, understood by those in the know and safe from hostile outsiders.

Phyllis said, "This was to be a *very* secret group, a social group, safe, where we could dance and not be stared at. And we'd get to meet more lesbians [said with a twinkle in her eye]! As we met we decided that education of lesbians and society was necessary and we interjected a political thing, but we didn't think of it at the very beginning. We did everything else, though. We didn't have a song, but we had chosen colors for the club: sapphire blue and gold. And we had a motto: 'Qui vive!' Years later we were tickled to think that we had actually *believed* that all lesbians would automatically know what DOB meant."

Once Phyllis was involved in a traffic accident and the policeman took her license. He radioed to headquarters some information from it, including

Notes

Compiled by Michael Bronski

kick up your heels

Men Together: A Gay Men's Dance Company will be presenting a series of four performances in New York. From Thursday through Sunday, June 14 through 17, the company will be at the Schimmel Center for the Arts at Pace University (across from City Hall). Tickets are \$10.00 and will be sold at the door or in advance at the Oscar Wilde Bookstore. Reservations may be obtained by calling (212) 488-1715 or (212) 624-5570.

rear window flicks

The Rear Window, in conjunction with The Basement Gallery, is presenting a lesbian and gay film festival in celebration of Pride month. Featured in the series is the classic *Outrageous*, in which drag queen Craig Russell finds happiness against all odds. Russell is priceless in club performances as Streisand, Dietrich and Channing. A new film by Bostonian David Southerland, *Paul Cadmus: Enfant Terrible at 80*, is an intimate portrait of the gay man who sparked controversy as a Works Progress Administration artist in the '30s over his drawings of nude men. The series includes the shorter films *Fireworks* by Kenneth Anger; *Hotel for Men* by John Heinz; *Shaman Psalm* by James Broughton and Joel Singer; the Boston-made documentary *Pink Triangles; I Remember Barbra* for Streisand fans; and John Waters' *The Diane Linkletter Story* with Divine. The films will be shown at The Basement Gallery, 35 Kingston St. in downtown Boston at 8:30 PM on June 7, 8, 9, 10, 13 and 14. Admission is \$3.00.

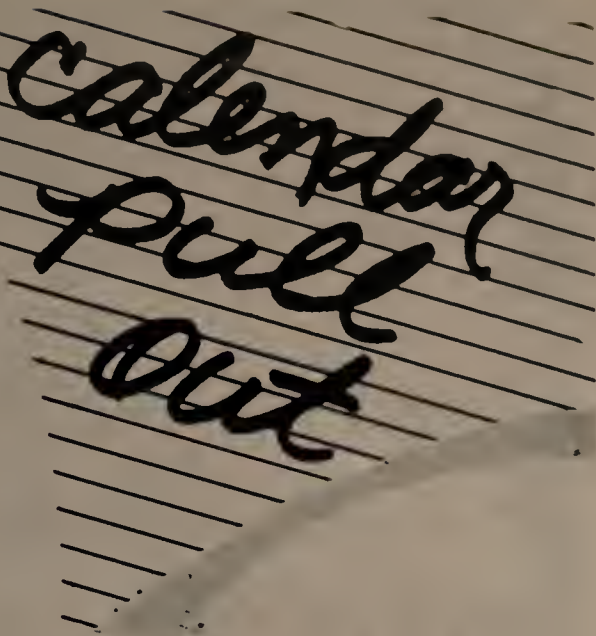
gyno mags

Feminary, a national lesbian feminist magazine, is seeking submissions. They are looking for writings which reflect the diversity of the lesbian community: different races, classes and cultural upbringings, political and spiritual viewpoints from all ages and lifestyles. The magazine is open-ended in form: fiction, narratives, oral history, poetry, artwork, reviews, translations and dramatic excerpts. *Feminary* will be published three times annually. The next deadline is July 15, 1984 for the Fall issue. Send submissions or questions to Feminary, 1945 20th St., San Francisco, CA 94107. Two new feminist and/or lesbian mags have come out in Boston. *Woman of power* lists as its first objective "to nurture the development of woman's spirituality as a world view and as a spiritual and political movement." They also hope to "inspire women's empowerment,... expand awareness of feminist principles,... provide a multi-cultural and multi-racial network" for women spiritualists... and to "manifest our group needs through creative visualization of attunement of the group mind, heart and will." Write to *woman of power* at PO Box 827, Cambridge, MA 02238. The other new dyke rag about town is *Bad Attitude*, a lesbian sex magazine. Co-editrix, Cindy Patton writes, "It is my hope that *Bad Attitude* can provide a place where lesbians can talk about sex and sexuality — what we have suffered and what we want from the world and each

other. This dialog takes many forms — poetry, fiction, art, analysis, essay, and 'how to' hints that demystify our sexual practice." Amy Hoffman, the other half of the editorial duo, says she dreams of a magazine which might be "obnoxious, controversial, graphically gorgeous, hilarious and absorbing." If it sounds exciting to you, drop a note to B.A. c/o GCN, Box 69, 167 Tremont St. 5th Fl., Boston, MA 02111.

cocksuckers come out again

Issue number 41 of the venerable *Fag Rag* hit the stands this week. This edition includes poems by Federico Garcia Lorca and others, essays entitled "Pure Sex," by Charlie Shively, "Career Cocksucking," by Robert D'Avanzo, letters and poems from prison by David Emerson Smith and others, two stories by Freddie Greenfield and much, much more. Get your copy hot off the newsstand or write: *Fag Rag*, Box 331, Kenmore Station, Boston, MA 02215.



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BAY COUNSELING ASSOC. 25 Huntington Ave. #331 Boston, MA 02116 (617) 353-0225</div><div>COUNSELING ASSOCIATES 23 East Main St. Westboro, MA 01581 (617) 366-8576</div><div>FRANCIS GIAMBRONE, MA, COUNSELING 110 Orchard St. Somerville, MA 02144 (617) 628-6988</div><div>FLORISTS</div><div>REMEMBRANCES FLORAL DESIGN 12 Mt. Auburn St. Watertown Square, MA 02172 (617) 926-4289</div><div>PODIATRY</div><div>A HOUSECALL Jeanne M. Arnold, DPM William A. Sandberg, DPM (617) 396-7527</div><div>REMODELING</div><div>T.H.E. CONTRACTORS, INC. 36 Pine St. Chelsea, MA 02150 (617) 889-4347</div><div>LITTLE BEAR AND COMPANY (617) 296-1770</div><div>LANDSCAPE DESIGN/BUILD</div><div>ROGER WASHBURN Licensed Landscape Architect 53 Hawthorne St. Somerville, Ma. 02144 (617) 776-6377</div><div>WOMEN'S BARS</div><div>SOMEWHERE/ELSE 295 Franklin St. Boston, MA 423-7730</div></div>	<div><div>REAL ESTATE</div><div>MARK THOMAS CO, LTD Mark Zimmerman Charles St. Boston, MA 02114 (617) 227-2209</div><div>RACHAEL REALTY CO. INC. 318 Harvard St. #31 The Arcade Building Brookline, MA 02146 277-0230</div><div>CAREER COUNSELING</div><div>PAULA HERRINGTON (617) 628-9043</div><div>TAX PREPARATION</div><div>MARJORIE E. POSNER 33 Ashcroft St. Jamaica Plain, MA 02130 524-7565</div><div>TRAVEL</div><div>FOREX TRAVEL 76 Arlington St. Boston Park Plaza 482-2900</div><div>WOMEN</div><div>NEW WORDS BOOKSTORE 186 Hampshire St. Cambridge, MA 02139 (617) 876-5310</div><div>WOMENCRAFTS, INC. P.O. Box 190 373 Commercial St. Provincetown, MA 02657</div><div>BOOKSTORES</div><div>GLAD DAY BOOKSTORE 43 Winter St. Boston, MA 02108 (617) 542-0144</div><div>T-SHIRT PRINTING</div><div>COMMUNITY GRAPHIC SERVICES Anni Waterflow 17 Shepton St. Dorchester, MA 02124 (617) 288-3106</div><div>This guide provides a listing of gay/lesbian owned, staffed, or supportive businesses and services. To have your busi- ness or service listed (for only \$100.00 per year) call 426-4469</div></div>
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June 16
to
July 12

16 saturday



Boston — Boston Lesbian and Gay Pride March and Festival, coordinated by the Pride Committee. Assemble 11 AM in Copley Square. See you all there!

Boston — Jamaica Plain Lesbian and Gay Neighbors Pride March contingent. Look for our banner. Assemble Copley Square, 11:00AM.

Ashland — Tri-County Association social meeting, Bob's house, 62 Pond St. BYDB. Coffee for those who choose not to drink. Info: 879-7527.

Boston — Greater Boston Lesbian/Gay Interfaith Coalition Interfaith Service. 10 AM, Arlington Street Church, corner Boylston and Arlington Streets.

Boston — Metropolitan Health Club and Club Cafe Cruise to Paradise benefit for AIDS Action Committee and Boston Lesbian/Gay Political Alliance. \$15 for complimentary cocktail, cabaret show, dancing. \$40 gets you dinner too. 7:00PM to 2:00AM, Club Cafe, 209 Columbus Ave. Tickets, reservations at Club Cafe or Metropolitan Health Club.

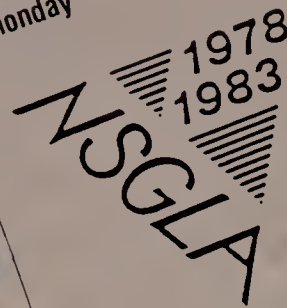


Cambridge — Dance to celebrate Gay Pride sponsored by Amethyst Women. A drug-and alcohol-free event for women. \$4.00, more if, less if, 9:00PM to 1:00AM, Cambridge YWCA, 7 Temple St., Central Square.

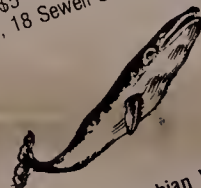
17 sunday

Boston — Sonia for Choice wine and cheese benefit for Mass. Choice. 7:00 to 9:00PM, Community Church of Boston, 565 Boylston St. Tickets, info: 720-1880.

18 monday



Marblehead — Pride Cocktail Party sponsored by North Shore Gay and Lesbian Alliance. Hors D'oeuvres, cash bar, \$3 members, \$5 non-members. Rosalie's Restaurant, 18 Sewell St. Info: 745-3848.



Provincetown — Lesbian Whale Watch to benefit *Womantide*, the lesbian magazine of MacMillan P'town. Leave from Wharf at 9 AM. Advance tickets \$15 women, \$10 children, at Womancrafts, 373 Commercial St. or by mail, P.O. Box 190, P'town, MA 02657. Info: 487-2501.

20 wednesday

Boston — Lesbian and Gay Associated Engineers and Scientists meet at 7:30 PM, Huntington Ave. steps of the Museum of Fine Arts. \$4 admission includes exhibit of oriental art. Visitors welcome. Info: 288-3228.

21 thursday

Cambridge — Kay Gardner in concert to benefit the Madsen Legal Fund. \$7.00 regular, \$10.00 contributing. Tickets at Glad Day, Bodyworks or by mail from Madsen Legal Fund, P.O. Box 314, New Town Branch, Boston, MA 02258. Info: 926-3456.

Cambridge — Drop-in discussion group for women with incest histories. Topic: Support. Cambridge Women's Center, 46 Pleasant St., free childcare. Sponsored by Incest Resources. Info: 492-1818.

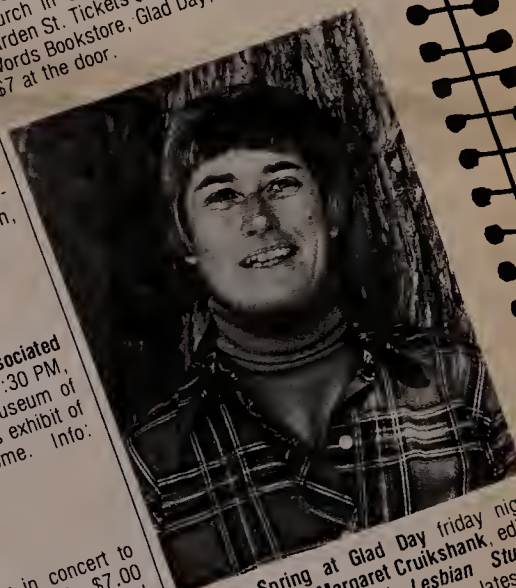
Boston — Gay Community News always needs help on production night when articles are proofread and pasted up. If you've done proofreading or layout and would like to volunteer, stop by 167 Tremont St. 5th Floor (5-8pm for proofing, 7:30-11pm for layout). Come help out GCN and read tomorrow's news today.

22 friday



Cambridge — Last local performance by Solid Ground, women's folk group. \$2.00, 9:00PM, Modern Times Cafe, 134 Hampshire St.

Cambridge — *Hollandia '45*, a play by Sarah Dreher. Powerful statements about aging, choices, love, respect and family. 8PM, First Church in Cambridge, Congregational, 11 Garden St. Tickets \$5/\$6 in advance at New Words Bookstore, Glad Day, Red Bookstore. \$7 at the door.



Boston — Spring at Glad Day Friday night reading series. Margaret Cruikshank, editor of *Lesbian Path* and *Lesbian Studies* celebrates the publication of her latest anthology, *New Lesbian Writing*. \$2. 8PM, Glad Day Bookshop, 43 Winter St., across from Park St. T. Info: 542-0144.

Boston — Music for recorder and harpsichord to benefit AIDS Action Committee. 8 PM, Cage Gallery, 557 Tremont St. \$6. James Ryder, recorder, David Hyde, harpsichord. Info: 262-1385.

Boston — Pride Week showing of videotapes *Growing Up Gay* and *First Dance* scheduled for today has been cancelled.

24 sunday

New York — Dignity/Boston's day trip to New York Pride March. Leaves from corner of Arlington and Boylston Streets, Boston, at 7:00AM, leaves New York at 7:00PM, arrives Boston around midnight. \$20 cost includes continental breakfast. Mail check or money order to Dignity/Boston, 355 Boylston St., Boston MA 02116 or buy ticket Sundays, 6:30 to 7:30PM, Arlington Street Church basement.

26 tuesday

Boston — First meeting of Non-Violence Support Group. Discussion for those opposing violence in all its forms. 7:00PM, 645 Beacon St., Room 326 (near Kenmore station).

Brookline — *The Soldiers' Resistance Movement in Israel*. Yaacov Shen, of the Israeli soldiers' peace group Yesh Gvul will speak at the Workmen's Circle, 1762 Beacon St. 7:30 PM. \$3.00. Sponsored by the Boston Alliance Against Registration and the Draft. Info: 354-0008.

23 Saturday

Boston — Workshop on Sex and Politics led by radical lesbian sexologist and author Freda Rosen. Sponsored by Boston Institute for Social Therapy and Research. \$10.00, 2:00 to 5:00PM. Info, registration: 524-7710.

24 sunday

New York — Dignity/Boston's day trip to New York Pride March. Leaves from corner of Arlington and Boylston Streets, Boston, at 7:00AM, leaves New York at 7:00PM, arrives Boston around midnight. \$20 cost includes continental breakfast. Mail check or money order to Dignity/Boston, 355 Boylston St., Boston MA 02116 or buy ticket Sundays, 6:30 to 7:30PM, Arlington Street Church basement.

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28 thursday

Boston — Citywide Lesbian and Gay Constituency of the Rainbow Coalition meeting to discuss ongoing anti-racist work, work in the Rainbow around U.S. out of Central America and the Central American Referendum Campaign, plans for a party. 7:30 PM, Info, location: 364-5938 or David, 522-0605.

Boston — Gay Community News always needs help on production night when articles are proofread and pasted up. If you've done proofreading or layout and would like to volunteer, stop by 167 Tremont St. 5th Floor (5-8pm for proofing, 7:30-11pm for layout). Come help out GCN and read tomorrow's news today.

29 friday

Cambridge — Summer Dance sponsored by Gays at MIT. MIT Student Center, 84 Mass. Ave., 9 PM to 1 AM. Beer and Wine available. \$3, \$2 with student ID. College students and their guests welcome. Info: 253-5440.

Boston — GCN VOLUNTEER NIGHT!!! Come help send out the paper to our subscribers. Refreshments and good times. Come anytime after 6PM to our space at 167 Tremont Street, 5th Floor (near Boylston and Park Street "T" stops). If the door is locked, buzz us on the GCN intercom located outside the front door.

30 saturday



North Shore — Workshop for women survivors of child sexual abuse led by feminist poet and counselor Ellen Bass. 10:00AM to 6:00PM. Sliding-scale fees. Info, location: 776-2793 or (603) 899-6491.

12 thursday

Boston — Boston Bisexual Men's Network meets to discuss the pains and pleasures of being bi. 7:00 to 10:00PM, Packard Room, Arlington Street Church, corner Boylston and Arlington Streets.

7 saturday

Boston — Workshop for women survivors of child sexual abuse. See June 30 entry.

july 3 tuesday

Boston — Training seminar for people working with survivors of child sexual abuse led by feminist poet and counselor Ellen Bass. 10:00AM to 6:00PM. Sliding-scale fees. Info, location: 776-2793, (603) 899-6491.

Boston — Yard Sale to benefit New England Human Rights Network 10 AM to 4 PM, Harvard Epworth Church, Mass. Ave., Harvard Square. Info: 661-6130.



The GCN weekly calendar includes events in the Boston area of interest to the lesbian and gay community. We try not to leave anything out but remember, we depend on you to keep us informed. Let us know as early as possible what your group is planning.

The deadline is Friday noon for the following issue. Just send the information to GCN Calendar, 167 Tremont Street, Fifth Floor, Boston, MA 02111.

Composer Kay Gardner will be performing in Cambridge on June 21. Her concert will benefit the legal fund for Chris Madsen, a lesbian suing the *Christian Science Monitor* on grounds of sexual preference discrimination.



Quick Gay Guide

BOSTON-AREA LESBIAN AND GAY BUSINESSES (BARS, BOOKSTORES, COUNSELING, MEDICAL, ACCOMODATIONS, ETC.) ARE LISTED SEPARATELY WITH THE DISPLAY ADS IN THIS PAPER.

Boston Area (617)

INFORMATION/SERVICE/SOCIAL

LESBIAN AND GAY HOTLINE (6pm-Mid.) Mon-Fri	426-9371
BAGALS (Boston Area Lesbian and Gay Schoolworkers)	
P.O. Box 178, Astor St., Boston, 02123	
Black Men-White Men Social/Support Group	
c/o GCN, Box 1, 167 Tremont St., Boston 02111	
Black Men's Assoc., PO Box 827, Boston 02123	
BAGLY (Boston Alliance of Gay and Lesbian Youth,	
GCN Box 10GY, 167 Tremont,	
Boston 02111	497-8282
Boston Asian Gay Men & Lesbians	
c/o Glad Day Bookshop, 43 Winter St.	
Boston, 02108	542-0144
Boston Bisexual Women's Network, Box 1534,	
Jamaica Plain 02130	
Boston Gay Men's Chorus	522-6983
Boston Lesbian & Gay History Project	
c/o Interrante, 24 Greenwich Pk #1, Boston 02118	
Chiltern Mountain Club	275-1336
Box 104, 104 Charles St., Boston 02114	
El Comité Latino de lesbianas y homosexuales de Boston	
P.O. Box 365, Cambridge, 02139	354-1755
Fathers in Transition (Gay/Bi),	
(Ex.Ctr.)266-0621	
c/o GCN, Box 6, 167 Tremont St., Boston 02111	
Frontrunners, PO Box 423, Back Bay Annex,	
Boston 02117	288-4626
Gay Fathers of Greater Boston, Box 1287,	
Kendall Sq., Cambridge MA 02142	
Gay and Lesbian Physicians of	
New England	(617) 247-5485
Gay Professional Men's Group	944-4818
Gay and Lesbian Speakers Bureau,	
P.O. Box 2232, Boston 02107	354-0133
Lesbian and Gay Assoc. Engineers and Scientists	
(LGAES/Boston)	
P.O. Box 1417, Boston 02117	288-3228
Lesbian and Gay Folkdancing	423-0942
c/o GCN Box 5, 167 Tremont St., Boston, MA 02111	
Lesbian and Gay Hotline (6-12pm) Mon-Fri	426-9371
Outreach Institute, Box 368, Kenmore St., 02215	277-3454
Boston Parents and Friends of Lesbians and Gays	
P.O. Box 125-S 101, Arlington, MA, 02174	442-2632
Project Place, 32 Rutland St. 02118	267-9150
Transsexual Hotline	568-0680
Triangle Theater, Box 127,104 Charles St.,	
Boston 02114	424-6831
Watchline (Fri-Mon 7-10pm)	262-5250

POLITICAL/LEGAL

Boston Lesbian & Gay Political Alliance, Box 65,	
Boston, 02117	247-3910
B.U. Gay and Lesbian Legal Association	
B.U. Law School, 755 Comm. Ave.	
Cambridge Lesbian and Gay Alliance	
PO Box 1273, Cambridge 02238	
Civil Liberties Union of Mass.	482-3170
47 Winter St., 02108	
GLAD (Gay & Lesbian Advocates and Defenders)	
100 Boylston Suite 900 Boston, 02116	426-1350
Harvard Committee on Gay and Lesbian Legal issues	
Roscoe Pound Hall, Cambridge, 02138	
Lesbian/Gay Prisoner Project	
c/o GCN, 167 Tremont, Boston 02111	
Mass Gay Political Caucus	262-1565
Box 6, Astor Sta. Boston 02123	
National Lawyers Guild,	
14 Beacon St., Boston 02108	227-7335

STUDENT

Boston Intercollegiate Gay and Lesbian Alliance	
c/o GAMIT, Rm 50-306, Cambridge 02139	
Northeastern U. Lambda, 260 Eli Cir.,	
360 Huntington Ave., Boston 02115	437-2738
GAMIT (Gays at MIT),	
MIT 50-306 Walker, Cambridge 02139	253-5440
Harvard-Radcliffe Gay and Lesbian	
Student Assoc., Harvard 197 Memorial	
Hall, Cambridge 02138	495-5476
Harvard Lesbian and Gay Medical/Dental Students Group	
Box 250c, 107 Ave. Louis Pasteur, Boston 02115	
Babson College, Gay and Lesbian Alliance	
Box A, Babson Park,Wellsley, 02157	
Tufts U., Gay and Lesbian Community,	
c/o Student Activities Off., Medford 02155	628-2818
Boston College G and L Support Group,	
Haley House, Chestnut Hill 02167	
Northeastern School of Law, Lesbian and Gay Caucus	
400 Huntington Ave, Boston 02115	
U/Mass/Boston, Lesbian and Gay Ctr.,	
Rm 1-4-178, Dorchester 02125	929-8276
Brandeis U., Triskelion, Box 2275 Waltham 02254	647-4491 or 647-4899
Boston U., Gays and Lesbians.c/o Program Resources	
Off.,	
Sherman Union, Boston 02215	
Yale Gay and Lesbian Alumni/Boston,	
c/o GCN Box 7, 167 Tremont, Boston 02111	
Wellesley Lesbians & Friends, Feminist Coop	
Oakwoods, Wellesley Coll. Wellesley MA 02151	

WOMEN

Boston Area Women's Self-Defense Collective,	
666-0513 or 825-5508	
Cambridge Women's Center, 46 Pleasant St.	354-8807
Daughters of Bilitis, 1151 Mass. Ave.,	
Cambridge 02138	661-3633
Dyke Doctors (Lesbian Physicians, Med Students	
Health Profs)	524-6331
Gay Professional Women's Assn.,	
Box 339, Boston U Sta., Boston 02215	
Lesbian Lawyers and Legal Workers	723-6327
Lesbian Liberation, c/o Women's Center	354-8807
Lesbian S/M Group	776-7957
National Organization for Women	
99 Bishop Allen Dr., Cambridge 02139	661-6015
Somerville Women's Center, 1 Summer St., 02143	628-6311
Tufts Women's Center	628-5000 x3184
Urania (lesbian and bisexual women's S/M group)	
Box 23, 89 Mass Ave., Boston 02115	623-7258
Women's Alcoholism Program,	
6 Camelia St., Cambridge 02139	661-1316

RELIGIOUS

Am Tikva	
P.O. Box 11, Cambridge, 02138	782-8894
Dignity, 355 Boylston St., Boston 02114	536-6518
Friends (Quaker) for Lesbian and	
Gay Concerns, 5 Longfellow Pk., Cambridge	227-9118
Integrity, P.O. Box 2582, Boston 02208	262-3057
Lutherans Concerned for Gay People	536-3788
Metropolitan Community Church	523-7664
Fr. Paul Shanley	964-0996
Unitarian Universalists Office of Lesbian/Gay Concerns	
25 Beacon St., Boston 02108	742-2100

MEDIA

Boston's Other Voice, WROR, 98.5FM	Dennis 353-0225
Fag Rag	661-7534
Gay Community News	426-4469
Good Gay Poets	661-7534
Lesbian and Gay Media Advocates (LAGMA)	
c/o GCN, 167 Tremont, 02111	
Musically Speaking (WMBR 88.1FM, Sun. 1-3)	
Melanie	494-8810
Women's Educ. Media, 47 Cherry St.	
Somerville 02144	666-0350

MEDICAL/COUNSELING

AIDS Action Committee	
c/o Fenway Community Health Center	
16 Haviland St 02115	
AIDS Action Committee Hotline	
M-F 3-9pm Sat 10am-4pm	536-7733
AIDS Hotline (Dept. of Health)	
Mon-Fri 424-5916	
Boston Free VD Info	1-800-272-2577
(8am-10pm, M-F)	
Alcoholics Anonymous	426-9444
Exodus Ctr., 25 Huntington Ave. 02116	266-0612,



Gay AIAnon (families of alcoholics)	843-5300
North Shore Gay and Lesbian Counseling	
Program (non-profit)	744-5322
Tapestry Inc. 20 Sacramento St.,	
Cambridge 02138	661-0248
Tufts Skin Care Clinic (VD treatment)	956-5293

Eastern Mass. (617)

INFORMATION/SERVICE/SOCIAL

Gay Hotline	756-0730
Central Middlesex Social Club	897-3462
Mass. Teachers Assoc./Gay Rights Caucus	
P.O. Box 75, New Salem 01355	
North Shore Gay and Lesbian Alliance	
Box 806, Marblehead, 01945	745-3848
Survival Crisis Line	471-7100
So. Shore Gay & Lesbian Alliance	
Box 712, Bridgewater 02324	584-4997
Tri-County Assoc., c/o 219 East Main St,	
Milford 01757	473-3529
Dignity Merrimack Valley, P.O. Box 321, Methuen 01844	
Central Mass Dignity/Integrity Group, Box 402,	
Federal Sta., Worcester	

WOMEN

New Bedford Women's Clinic	996-3341
Womantide (lesbian magazine),PO Box 963, P'town 02657	
	487-3393

STUDENT

Clark U. Gay Alliance, 950 Main, A-70	
Gay Outreach Assoc. for Lowell (Univ.) Students	
South Campus, Student Union Rm 348	453-3804
Salem State Gay Task Force	
Salem St. College, Salem 01970	745-0556 (ext. 209)



Western Mass. (413)

INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition, P.O. Box 1562,	
Pittsfield 01201,	442-1819
Lesbian and Gay Men's Counseling Collective	
406F Student Union, UMass, Amherst	545-2645
GALA (Gay And Lesbian Activists)	
Box 1084, Northampton 01061	
Help Line	664-6391, 664-6392
Pioneer Valley People's Gay Alliance	
Box 181, Northampton, 01061	584-7903
MCC Springfield, PO Box 15576,	
Springfield 01105	(M-Sat 7-10pm)532-5211

WOMEN

Valley Wimmings Connection	586-6445
Common Woman Club, 78 Masonic St.,	
Northampton 01060	584-4580
Everywomen's Center, Amherst	545-0883
Franklin Ciy. Lesbian Alliance	
P.O. Box 235, Deerfield 01342	
Gay Women's Caucus, Amherst	545-3438
Lesbians United 33 Pearl St, Pittsfield, 01201	499-2425f
New Alexandria Lesbian Library	
Box 402, Florence, MA 01060	584-7616
Southwest Women's Center	545-0626
Valley Lesbian Alliance	665-4705; 253-3082, 774-5464

STUDENT

Hampshire College Gay Men's Alliance	
Box 89, Amherst 01002	
Lesbian & Gay Men's Counseling Collective	
406F UMass Student Union, Amherst	545-2645
Lesbian Union, 920 Campus Center,	
UMass, Amherst 01003	545-3438
People's Gay Alliance, 413 Student Union RSO 242,	
UMass Amherst 01003	545-0154
Williams Gay Peoples Union	
S.U. Box 3212, Williams College, Williamstown 01267	

Black and White Men Together,	
58 Winchester Ave., New Haven 06511	562-2906, 933-0185
Conn. Gay Task Force, P.O. Box 1139, New Haven 06505	
Helpline for Greater Danbury	426-4922
Gay & Lesbian Alliance of Greater Danbury,	
c/o Box 2045, Danbury 06810	
Gay Switchboard, Hartford, M S 1-11 pm,	
Sun 1-5 pm, P.O. Box 514, Hartford 06101	522-5575
Gay and Lesbian Switchboard, New Haven,	
P.O. Box 72, 06501, M-F 8-11 pm	624-6869
Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm	
George W. Henry Foundation (counseling),	
45 Church St., Hartford 06103	522-2646
Greater Hartford Lesbian & Gay Taskforce	249-7691
Institute of Social Ethics/Gay National Archives,	
One Gold St., Suite 22-BC, Hartford 06103	547-1281

WOMEN

Gay Women's Collective, c/o Women's Center,	
Box U-118, UConn, Storrs 06268	486-4738
Heartroots Feminist Therapy Collective,	
22 Allen Pl. #B3, Hartford 06106	249-0504
The Newsletter, a lesbian position,	
PO Box 3075, New Haven 06515	
Women's Center, Hartford, c/o Hill Ctr.,	
350 Farmington Ave. Hartford 06106	249-7691
Women's Center, Manchester Community	
College, P.O. Box 1046, Manchester, 06040	646-4900
Women's Center, UConn, Box U-118,	
Storrs 06828	486-4738
Women's Center, Wesleyan, Box WW,	
Wesleyan Sta., Middletown 06457	347-9411
Women's Liberation Center, New Haven,	
614 Orange St., New Haven 06510	776-2658

STUDENT

Alternate Lifestyles Awareness Group,	
Social Work House, Farnham Ave.,	
New Haven 06515	397-4331
Eros, Gay Students at Trinity College	
c/o Chaplain's Office, Hartford 06106	527-3151
Gay Alliance at Yale,	
P.O. Box 2031, Yale Sta. New Haven 06520	
Gay Alliance, UConn, Box U-8, Storrs, 06268	486-2273
Gay Alliance, Wesleyan, c/o Women's Center,	
Box WW, Wesleyan Sta., Middletown, 06457	347-9411
Lesbian and Gay Community at Conn. College	442-7458
P.O. Box 1295, New London 06320	
Gay Student Ctr Yale, Box 2031, New Haven 06520	
Lesbian/Gay Student Alliance UConn	
W Hartford 06117	523-4841 x-267
Lesbians, Wesleyan, c/o Women's Center,	
Box WW, Wesleyan St., Middletown 06457	347-9411
Yalesbians, c/o Yale Women's Ctr,	
5051 Yale Sta., New Haven 06520	

RELIGIOUS

Dignity/Fairfield County,	
P.O.Box 348, Belden Sta. Norwalk, 06850	
Dignity/Hartford, P.O. Box 72, Hartford 06141	233-8325
Dignity/New Haven, P.O. Box 5335, Hamden 06518	
Integrity/Hartford, P.O. Box 3681,	
Central Sta., Hartford 06103	522-2646
Integrity/New Haven, P.O. Box 1777,	
New Haven 06507	787-1518
MCC/Hartford, P.O. Box 514, Hartford 06101	522-5575
MCC/New Haven, P.O. Box 1273,	
New Haven 06505	777-9808

MEDICAL/COUNSELING

AIDS Project New Haven, PO Box 636,	
New Haven 06503	624-2437(AIDS)
Gay AA (Danbury)	426-4922,748-5341
Gay Health Workers at YNNH,	
Box 2031, Yale St New Haven, 06520	436-8354

Maine (207)

Gay Phonenumber (Caribou)	896-5888
AWA (Male), Box 746, Old Orchard Beach 04064	
Bates Gay/Straight Alliance, Health Ctr.	
Bates College, Lewiston 04240	
Bowdoin College Gay/Straight Alliance,	
Brunswick 04011	
Dignity/Maine, Box 7021, Lewiston 04240	
Down East Gay Alliance, Box O, Ellsworth 04605	
Gay Peoples Alliance	
92 Bedford St., Portland 04103	780-4085
Interweave: Unit./Univ. Gay/Lesbian	
Community, Box 215, Augusta 04330	797-3246
Lesbian Rap Group, 92 Bedford St., Portland	
MCC Portland, Box 583 Westbrook 04092	
Mid-Coast Gay Men, P.O. Box 496, Camden 04843	236-9015
Northern Lambda Nord, P.O. Box 990, Caribou 04736	
Maine Lesbian Feminists P.O. Box 125, Belfast 04915	
Portland Women's Community	
c/o D. Elze, 15 Deering Ave., Portland 04101	
Unitarian-Universalist Lesbian and Gay Caucus	
125 Auburn St., Portland 04104	773-2121
Wilde-Stein Club, c/o Memorial Union,	
U. of Maine, Orono 04469	581-1288
Parents & Friends of Gays	549-7325(eves & wkends)
Orthodox Community of Holy Apostles,	
RFD Box 680, N. Whitefield 04353	549-7325
The Maine Chapter (social org.) Box 1255, Ellsworth 04605	



Vermont (802)

Gay AA/Burlington	862-4019
Central Vermont Gay Men, (CVGM),	
Box 42, Barre 05641	
Gay Student Alliance	
Box 987, Johnson State Coll., Johnson 05656	
Gay Student Union, U. of Vt.Box 45, Billings Center	
Burlington 05405	
Gay People at Middlebury	
Box 056, Middlebury College, 05753	
Gay Volleyball	482-3528,862-4019
c/o Box 99, Hinesburg 05461	
Interweave, Box 454, Derby Line 05830	
Johnson St. Coll. Gay Student All.	
Box 987, JSC, Johnson 05656	
Lifestyles, Box 534, St. Johnsbury 05819	
Rutland Area Gays (RAGS), Box 147,	
Center Rutland 05736 (2nd Sats)	
Social Att. for Gay Men (SAM),	649-1304
Box 479, Norwich, VT 05055	
Southern Vermont Gay Men	387-GAYS or (603) 756-4226
Southern Vermont Women's Health Center,	
187 N. Main St., Rutland, 05701	775-1946
Vermonters for Lesbian/Gay Rights (VLGR),	
Pearls Restaurant, Pearl St, Burlington	879-1867
Women's Center, P.O. Box 92 Burlington 05401	863-1236
Integrity, Box 126, Burlington 05402	864-7198



New Hampshire(603)

Gay NH Infoline, 10am-10pm, Concord	485-5612
Nashua Area Gays, P.O.Box 3472,	
Nashua 03061	424-3252
NH Lambda, Box 1043, Concord 03301;	
224-3785, 889-1416,	
746-3339; (crisis) 483-2592.	
Monadnock Gay Men (MGM)	756-4226
Greater Nashua Area NH Lambda,	
P.O. Box 6443, Nashua 03063	889-1416
Speakers Bureau, Box 1043, Concord 03301	
Concord Area Gay Youth,	
Box 832, Concord 03301	(Ron) 225-5622
Concord Men's Group	
Box 832, Concord 03301	(Herb) 485-5612
Suncook Gay Prisoner Project	485-5612
Gemini, Keene Support Group,	
Box 461, W. Swanzey, 03469	
Seacoast Gay Men, P.O. Box 1394 Portsmouth 03801	
Full Circle, monthly calendar of women's events,	
Box 235, Contoocook, NH 03229	
Iris, a women's club	
40 Pleasant St., Portsmouth 03801	436-8958
Lesbian Feminist Collective, Box 47, Penacook	
Dartmouth Gay Students' Assoc.	
Hinman Box 5057, Hanover 03755	
Information Outlet	1-800-852-3311
Keene Klondykes, Box 261,	
Gilsom 03448	827-3766; 847-9589
Manchester Men's Group	
P.O. Box 3734, Manchester 03105	Jack 669-0096



Rhode Island (401)

Rhode Island Gay and Lesbian Youth	521-7597
Families of Gay Persons	723-0050
Gay Help Line	751-3322
Box 5671, Weybosset Hill Sta. 02903	8pm-midnight
Providence Gay Group of AA	331-2047
Brown Lesbian Collective,c/o Sarah Doyle Ctr.	
Box 1829 Brown U., 185 Meeting St.,	
Providence 02912	863-2189
Rhode Island Alliance for Lesbian and Gay	
Civil Rights, PO Box 5758 Weybosset Hill,	
Providence 02903	351-4499, 728-

"DOB." Phyllis told us that she thought, "He knows about me. How did he know?" What Phyllis didn't realize is that most of the "outside" world thinks DOB means "date of birth."

It wasn't very long before the original group that formed DOB split up over differences about the aims and purposes of the organization, which at that early time were "to encourage and support the Lesbian in her search for her personal, interpersonal, social, economic and vocational identity." These were not earth-shattering goals, and our movement has gone far beyond them in many ways, but, like it or not, the need still remains for exactly these goals to be met in the lives of countless lesbians of today.

Del very deliberately sidestepped discussion of political infighting when I asked her about it in our telephone conversation. I did not push the issue because I understood, as she surely did, that there is little point in rehearsing old animosities and disagreements when what we all need so much is to go forward, to be flexible and to continue the enormous work that is yet to be done.

Del and Phyllis fanned the initially feeble flame of DOB, nurturing it with all their energy. They had by that time found a number of lesbians living nearby in San Francisco and they would chauffeur them back and forth to meetings, do anything that would keep women attending in an attempt to make the organization grow and flourish.

In response to a question about encouraging women of color to participate in DOB, Phyllis, with characteristic verve, said, "Sometimes one individual of color would arrive at a meeting, look around, see no one else like herself and never come back. I often wished that we could drop a net over the person and hold her till the next woman of color came to a meeting, so there would be two, and then the next time someone of color arrived she would feel more

not before it had become a major connecting link in the lives of lesbians all across the nation.

At first *The Ladder* was a newsletter for DOB. Later it became a magazine with fiction, essays, poetry. At last it split away from DOB entirely because of political and philosophical differences between those writing and editing the periodical and the women running DOB. *The Ladder* people wanted to align the publication solely with the women's movement while DOB wanted to continue its involvement with gay liberation. *Lesbian/Woman* gives further details of these changes and disagreements, but their significance lies not so much in the outcome of the battles or in the substance of the disputes as in the fact that at that crucial time in our history as lesbians and women both *The Ladder* and DOB existed and made major contributions to our well-being.

DOB reached its peak when there were major chapters in many cities across the nation, but when the chapters became independent, many of them putting out their own magazines, the national structure disappeared. It was impossible to avoid. As gay and lesbian liberation won grudging concessions from the non-gay world, members of our movement, particularly the younger individuals, became more and more radical, more and more demanding. Del said, "Radical lesbians saw DOB as passe. DOB was a coming-out place which radical lesbians didn't provide. It was a self-help organization with peer counseling." Radical lesbians have pushed beyond that low-keyed approach. Their needs are different. Their methods are different. And, because DOB and other organizations like it had done their work so well, there came a time when everywhere, except in Boston, the chapters ceased to exist.

When someone asked if the chapters could be revived, Del said, "Yes, if anyone wants to do the work." What Phyllis and Del indicated at the recep-

tions speak out in favor of our having civil liberties but still consider us sinners. And of course there is the Moral Majority and the so-called "Christian" Right. Anita Bryant had her day and we have suffered some political losses but "our victories far outweigh our losses. We are getting new gay rights ordinances."

I asked them about the negative self-image which they had when DOB started. How did they finally arrive at a positive one? Phyllis, undaunted, said, "It's an old cliché, but in unity there *is* strength, and as more and more wonderful women joined DOB we realized that if they were so wonderful and they were lesbians, it must be all right to be lesbian."

Though DOB is no longer their primary concern, Del and Phyllis are very much involved in gay and lesbian affairs, constantly working to make life better for all of us. Both Del and Phyllis are very much engaged in politics, working fervently for the defeat of Ronald Reagan in the November elections. Del is working with battered wives, trying to "change the mind-set of a country that sees violence as a way to settle problems." And, as they have done since 1955, Phyllis and Del extend their helping hands to any women who call on them. They have helped thousands of women find their way in a bewildering and hostile world. They are in the phone book. They make themselves available.

When I asked what message they would like to convey to our readers they stressed over and over again the need to have a different person in the White House, because in the next few years four or five appointments will be made to the Supreme Court. If Reagan gets in for another four years, Del said, "You might as well fold up your tent." This was the most serious and sombre statement she made and I could well understand the reasons why. The Supreme Court must not fall into the hands of conservatives who will abrogate *everyone's* civil rights. When asked what we

PIONEERS



support."

From its humble beginnings DOB spread across the country and even beyond, eventually having chapters in Los Angeles, New York, Rhode Island, Chicago, Boston, New Orleans, Reno, Portland, San Diego, Cleveland, Denver, Detroit, Philadelphia and Melbourne, Australia.

At the end of the first year DOB had 15 members and began publishing *The Ladder* which, according to Phyllis, was the main reason for DOB's spreading across the land. At the time of its inception, there were no other lesbian periodicals and it was through one woman passing it on to another that the links in the chain were forged. Phyllis was *The Ladder's* first editor and Del was DOB's first president. The first run of *The Ladder* was comprised of 170 copies. The response was so overwhelming that the few members of DOB were unprepared for the avalanche of mail that crowded into its post office box. But as enthusiastic as the women were, they were also terrified of having their names on the mailing list. In those early days most of the women involved in DOB used aliases or first names only. It was a scary time.

Both DOB and *The Ladder* altered significantly over the years as a result of changes in the larger society and internal strife, which seems to be the fate of all organizations. It was very difficult to maintain a national organization when the needs of individual chapters were vastly different. So as time went by both the content of *The Ladder* and the activities of DOB changed, resulting in *The Ladder's* moving from San Francisco to Reno and finally to extinction, but

tion was that the DOB local chapters had ceased to operate because the basic need for their particular brand of self-help no longer existed. The local lesbians had theoretically gone on to other, more politically satisfying enterprises or some other organization was, in fact, offering the same kind of support and social activities that DOB had once provided. Where this is genuinely the case, DOB's demise has not been a tragic loss, but I find it difficult to believe that there are not a fair number of cities in which it would be very life-affirming if somebody did resurrect DOB or form a different group motivated by the same guiding principles. We still need a coming-out place that is safe, secure and supportive.

I did not detect any bitterness or disappointment in Del's discussion of the cessation of DOB. She and Phyllis both have a mature understanding of progress and change and the ever-lasting need to go forward.

A very large part of the forward motion of their work, I think, was manifested in the writing and publishing of the first edition of *Lesbian/Woman*, a pioneering book, just as DOB was a pioneering organization. Between its publication in 1972 and its updated version in 1983, innumerable gay and lesbian books have been published, but none so daring as that first book which, among other things, stated in simple, explicit, but non-prurient terms, exactly what lesbians do in bed.

When we asked how the book came to be written, Phyllis replied that they had been given a contract by McCall's, but while it was being written the male editor who had initiated the project was fired and replaced by a female who, after reading the manuscript, returned it to Del and Phyllis requesting a great deal of revision. She said, "You seem to have no problem with your lifestyle and that's incredible."

Del and Phyllis refused to compromise what they had written and took the book to a different publisher, Glide, which put out the hard-cover edition. Then Bantam did the paperback, of which over 100,000 copies have been sold. Though at this writing the original section of the book is over 12 years old, most of the contents are still relevant and well worth reading. The 90-page update at the end takes into account significant changes that have occurred in the years between the two editions.

"In 1955 lesbians were illegal, immoral and sick. We worked on these and now in 26 states we are legal. We worked on the American Psychiatric Association and we have been delisted as an illness. But we are not doing well with the immoral thing," Del said. She said that the major religious denomina-

tion can do, Del replied, "Wake up to establishment politics. There is so much apathy among gays and lesbians. Some political savvy is not enough. Become involved in all kinds of issues. Lesbians and gays should ask hard questions. We were involved in politics before and we've seen that it made a difference. We need to be wherever decisions are being made. There are more co-sponsors for gay rights legislation in Congress now, but we must continue to work in politics and at educating the public. There is much outreach still needed and we must stop all this infighting. Sometimes we are our own worst enemies."

Del Martin and Phyllis Lyon, women who to some of us, at least, had assumed the proportions of myth, came to the East to attend a conference at Smith College on preserving women's history. Nothing could have been a further cry from their DOB beginnings. Archives are being set up in a number of cities throughout the country in order to preserve the papers of women who have made contributions to the liberation and self-actualization of all women. Del and Phyllis were being coaxed and cajoled by the Schlesinger Library at Radcliffe to give it their papers. Seen against the history of the lesbian and gay movement through which they have lived and to which they have contributed so much, this invitation to "immortality" in the mainstream of women, where both lesbian and heterosexual mingle, is perhaps the most compelling testament to the importance of their work. Theirs has been a monumental achievement and even the straight world has acknowledged it as such. Somehow their contribution has shed glory on us all.

Since the conference brought them so close to Boston, it seemed only right that Phyllis and Del should visit DOB/Boston, the only chapter of the entire organization still operating. Lois Johnson and Sheri Barden hosted the reception in their home, just as they have been hosting DOB functions for years and years. In many ways Sheri and Lois parallel, in their extraordinary generosity of time and spirit, the efforts Phyllis and Del have made over the years on behalf of lesbians everywhere. Thousands of women have come to Phyllis and Del seeking help and support and they have received it. Sheri and Lois cover the eastern seaboard with *their* love and practical assistance to women.

The past 30 years have seen very far-reaching changes in the lives of lesbians and gays. It has been a wonderful time to be alive and to witness those changes that are making us free. The two women I met last Sunday have been prime movers in many of

Continued on page 17

Focus and Release: Joy Breaks Open

We invite readers to submit articles for Coming Out, a series in which lesbians and gay men tell the stories of their individual sexual, social, emotional and political emergence. The articles should be no longer than 1500 words and, if possible, should be typed (double-spaced, please). Send to Coming Out, GCN, 167 Tremont St., 5th floor, Boston, MA 02111.

By Scorpio Rising

Coming out was an intensely sexual experience for me. My heart starts beating faster, eleven years later, just from writing that sentence. Although some of the details have grown fuzzy with the years, many of them are graphically explicit in my memory — the incredible warmth and softness and intensity of our first kisses, the tingling and throbbing and burning in my nipples and my vulva and then all over me, the ache in my vagina that turned into gasping waves of pleasure when she put her fingers inside, the shock of discovering how dif-

since.

I have never questioned my sexuality (I don't count the devastating question I was haunted by before I became sexually successful with men: was I enough of a woman?). I had never (knowingly) met a lesbian, never wondered about my intense, devoted friendships with women. Of course I loved my friends and counted on their devotion to me. Of course we were physically affectionate, just as people were in my family. Of course I wondered what my friends looked like and felt like making love, just as I wondered how I looked. But it did not occur to me even to fantasize about sexualizing any of these close, loving relationships. Lesbian thoughts did not have any part in the reality I was trying to belong in, and I already had a hard enough time trying to feel acceptable because I was fat.

When I started becoming friends with L., she let me know she was a lesbian. She invited me and another straight friend on a visit to some of Baltimore's dyke bars, along with a lesbian couple she knew. Although I was intimidated by the deserted locations of the bars and the unfamiliar "toughness" of some of the women there, I really liked one of the lesbians in our group. As we dis-

acts I had no desire to experience, but I was not disgusted to think about them. Although I had no political context for it yet, I knew that I had uncovered hidden disgust with my own body.

That weekend I spent an evening with L. and her lover, who lived in another city. Being with them was reassuring. Neither one acted "like a man" (whatever that meant) and some stereotypes and fear were

Coming Out

dispelled by seeing them together. Meanwhile, L. and I were spending time together, discovering much in common. When she told me that her lover was not coming to visit the following weekend and asked if I wanted to do something together, I knew that I could sleep with her if I wanted to. I floated the possibility around in my head for a couple of days and discovered that I was interested in seeing what it would be like.

When Saturday arrived my excitement was high, after two weeks of thinking about women making love, but I resisted all L.'s efforts to get us out of an uncomfortable chair and into bed until I knew I was eager to make love to her as well as have her make love to me. It was over a week before either of us got out of bed. I raced to school to give my students a laboratory practical exam, my nipples burning constantly, and raced back home to bed with L. again.

Coming out was and is the most self-affirming thing I have ever done. I didn't feel any different, only more like myself. I truly expected my friends to rejoice in my happiness, accept my story of what it was about, and understand that I had not become a different person. After all, the idea of my being in a lesbian relationship had been totally foreign to me, too, until a few weeks before. If it didn't bother me (to put it mildly, as I was totally ecstatic,) why should it bother people who love me?

Why indeed. My friends each came up with some version of "it's all right with me, I'm cool, but don't tell so-and-so, I don't think s/he will be able to handle it." When I finally did tell one of the so-and-sos, who had been my best friend since seventh grade and remained an important part of my life 12 years later, she didn't have much of a reaction, other than

some hurt about my not telling her sooner. A few months later, though, she told me she did not want to be friends with me anymore because being with me made her feel bad. I was stunned but supportive. Months later I got angry. Several years later I concluded that she had felt jealous (yes, I finally realized that we had been in love with each other for years) and also threatened. After all, if I could turn out to be a lesbian, so could she. It took even longer for me to recognize that the making out we used to do in junior high and high school, lying naked on top of each other kissing and touching each other's breasts, was not simply rehearsing for future boyfriends, as we called it. I still wonder whether her asking me if I knew how to masturbate as an at-

because everyone knows that dykes are brave and courageous and do not worry about things like that.

Coming out led me to question how I really felt about the expectations I had grown up with. With L.'s support I made major changes in my plans for my life. Becoming a lesbian, dropping out of graduate school, and being honest with my family and friends brought experiences I was totally unprepared for. A child of affluence in the post-Holocaust fifties, I had been brought up to feel safe in the world. I learned about the privileges of access to money, heterosexuality, and acceptable liberal political views by losing them. It was (and still is) painful as well as infuriating to see the ways that being female, being a Jew, and being

When she told me her lover was not coming to visit the following weekend and asked if I wanted to do something together, I knew I could sleep with her if I wanted.

tempt to expand our sexual activity. I never found out because I was afraid of being rejected for being "dirty," that is, too sexual, if I told her what I did and how many hours a day I spent at it.

Meanwhile L. and I were settling in together. Learning to take initiative, appreciating the mutuality inherent in our relationship, and getting enough sex and affection for the first time in my life led me to put a positive value on being a woman. I was able to assert myself, to get angry, to be playful and silly. I was honestly, fully, naively myself with her.

Through supporting a close friend at school in her counterattack against a campaign to expel her, I began to understand something about sexism. I devoured books and articles on feminism and lesbianism, developing a specially intimate relationship with "In Amerika They Call Us Dykes," the lesbian chapter in *Our Bodies Ourselves*, which persists to this day. I finally understood why I had not been more active in SDS radical politics in college.

Three years later L. and I were living happily/unhappily together and I was secretly worrying whether I qualified as a "real" lesbian because I had fallen in love with the first woman I slept with and I hadn't cut my hair short. Of course, I kept these fears to myself

fat have been used against me all my remembered life. Learning about and trying to undo my privileges, ignorance and prejudices growing up white middle class hasn't been much fun, either. Coming out has meant that my political beliefs came to be rooted in my own experiences of hurt, fear, alienation and need, of joy, empowerment, connectedness and fulfillment.

Last year, which marked the tenth anniversary of my coming out, I was a lesbian with no lovers for the first time. In thinking about myself as a lesbian by myself, I recorded these thoughts in my journal: "Being a lesbian: learning to feel and express anger, learning to play, learning to relax, learning who I am. Is it about sex? Yes. Have I always been a lesbian? Yes. Did I choose to be a lesbian? Yes. Was I ever straight? Yes. Am I angry at men? Yes and no. I am finally coming to some understanding about how sexual energy is life energy is healing energy is massage and meditation energy is music is the thrill of physical exercise is the source of political commitment for me. Being a lesbian is also about power — power of expression, openness, vulnerability, communication, deeply affecting someone, experiencing unity of body and spirit, focus and release, power of pleasure."

After all, if I could turn out to be a lesbian, so could she. It took even longer for me to recognize that the making out we used to do in junior high and high school, lying naked on top of each other and kissing and touching each other's breasts, was not simply rehearsing for future boyfriends, as we called it.

ferently she used her mouth and tongue than even the most skillful of my male lovers, the orgasms that were so long in developing and became so intense that I was shaken for hours and could hardly wait to recover enough for the next one. Not to mention the thrill of touching her face, her breasts, her thighs, of feeling the power of another woman's pleasure and learning how to bring it out and lead it and follow it all at once. When she came so hard that she screamed, excitement and joy broke open from somewhere deep inside me and have been flowing through my life as a lesbian ever

cussed her lesbianism and my straightness, I found myself imagining her making love to her lover. Then I tried out the mental image of her making love to me. After all, I reasoned to myself, I loved it when my boyfriend went down on me (my then-current term for oral sex), so what would be so different about Kathy doing it? Then I reversed the picture and felt disgusted.

I was surprised by my revulsion and thought about it a lot over the next week. What was I doing with such negative feelings about the idea of kissing another woman's vulva? There were other sexual



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The Gay Male Sensibility in Art Men's Shapes and Colors

A Different Perspective: The Gay Male Sensibility in Art. Cage Gallery, 577 Tremont Street, Boston. June 7 to 24. Thurs.-Sat.: 12-6PM; Sun.: 12-3PM.

By James K. Madru

Gay Pride got an early kickoff with the opening of this group show Friday night at the Cage Gallery in the South End. Thirteen of Boston's gay male artists present some twenty-one pieces of work that run the gamut from photography to collage to works on paper to painting and sculpture. (The only form notably missing is printmaking.) Some works of art have themes thrust on them from the outside, by show organizers or critics. And some exhibit their theme as prominently as a Victorian frame, as an essential part of the presentation. There is a little of both here. The theme selected for this show is the gay male sensibility in art, a different perspective. These thirteen artists were selected from a total of forty to represent this theme by the Cage. What is perhaps more important, though, is that these artists are showing works that relate to their experience as urban gay men. This is not just a collection of gay artists, but rather an expression of gay male culture. One can almost lose the theme in the diversity of presentations, but as you look at each piece, you begin to see the connections, the common experiences of gay men in the city.

When you walk into the gallery, your attention is immediately taken by a large "super-realist" painting by James Hanlen entitled *Sense of Touch* (directly across from the door). Color radiates with equal intensity from every corner of this painting. A shaft of water hovers, as if suspended, above a nude man reclining on the

side of a swimming pool. You can't tell if the water is about to splash him or if it in some way has miraculously come forth from his midsection. A rich blue backdrop lends an ethereal, if not funereal, presence, and the precision and order of the pool tiles and lane number struggle against an emerging cache of water lilies in the lower right.

The feeling here is of a dramatic moment either just about to happen or having just happened — but frozen in time. To me, this painting evokes not so much the sense of touch as the *idea* of touch, or reflections on touch. You feel the tension, you feel the drama, but the painting makes you *think* about what each of its elements feels like. This is an exciting painting that interiorizes feeling, transporting the viewer to the level of ideas, to an overview, a conception. And this is a strong force in the gay male experience.

Across the room, the first thing one sees is a large painting by Michael Dowling entitled *One to a Booth*. In this painting, four men engage in various sexual acts in a peep show. The strokes are bold and strong, but the images move toward abstraction. It's almost as if the artist was not quite sure how far he was willing to go. A similar thing happens with the color. In places it is bright and brave, but then it gets muddled, almost losing its flavor. My criticisms notwithstanding, this is an interesting painting. It's exciting to see Michael Dowling reaching into his experience and bringing his not-inconsiderable talent to bear on it.

This is a good early effort in a difficult area, and it holds the promise of even better work in the future. A small painting by Dowling, *I Love a Man in Uniform*, is one of the darlings of the show. It's a self-portrait (I think) in a sailor suit. It calls forth the romance of the sea, and sailors, projecting strength, innocence, and beauty in a traditional framework.

To the left are two small paintings by David Small. The mische technique of oil and tempera on panel and canvas gives an almost "neoclassical" look to these paintings. *Visitation in the Kitchen* depicts Jesus perched on top of the refrigerator, with a Sweeney Todd poster to his right. The painting is rich and smooth, but the technique breaks down here and there, leaving one to wonder if the artist isn't in a little over his head. The smaller painting, *St. John in the Wilderness*, depicts St. John, with an erection, invoking a spirit, which seems to be turning away. The painting is rich in golds and oranges and greens, and the background is like a sci-fi orgy. The desire and yearning are compelling, as is the sense of loss. This is a truly moving painting, surprising for its size, and it speaks to an experience we have all had.

Moving to the right, we come to the *Playland Portraits* (two) of Tony Rubino. These photographs are reminiscent of the early work of Chris Walker in their starkness and desolation. But there is a curious aggressiveness about them, a defiance, that is absent from Walker's work. It's as if both



Photo by Tony Rubino, from "The Playland Portraits," 1984, Sepia Toned, 11 x 14.

photographer and subject accept the degradation of the situation, but defy it, insisting that by sheer force alone all things can be overcome — the macho ideal. The sepia tone mellows this somewhat (almost a romantic touch), but the fatality of the ideal keeps it in check. Is this the "brave new world," or an image that is crumbling before our eyes, no longer able to carry the world on its shoulders — stark, stunning,

but not able to reach beyond itself.

Two photographs by Chris Walker are "found images" of black men and white men. There are velvety dark blacks and bright whites, and you can feel the distinctions. This is done by rubbing the prints with black pastels, chalk, and pencil, and the effect is warm, sultry, and sensual, almost sculptural. These are really

Continued on page 16

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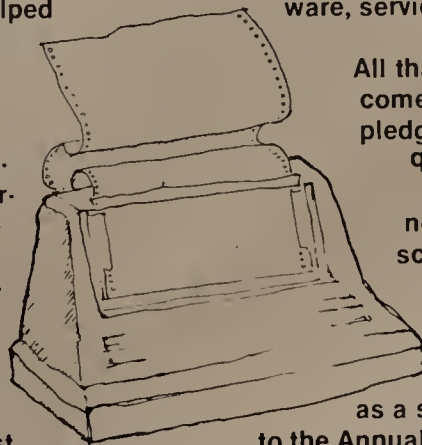
For two years, GCN's Sustainer Program has provided the financial boost necessary for growth and change in the paper. The first Sustainer Campaign in 1982 underwrote a staff salary raise. The 1983 Campaign helped us to expand GCN from 16 pages to 20 pages each week.

The support GCN receives from its Sustainers makes the difference between bare survival and growth. This year, plans are underway to computerize GCN. Currently, several hardy volunteers spend late night hours entering our mailing list into an antique PDP 11 hidden away in distant Quincy. We pay over \$3,000.00 each year just to rent time on it! Our Marketing Department scratches pencil to paper, trying to figure out who renews their subscription and when; billing our advertisers takes even more

time, not to mention that trying to remedy subscription problems is a nightmare.

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Macho Realism: Cuban Commentary

One Way or Another by Sara Gomez, Cuban, 1974, English subtitles, at the Angry Arts Film Series.

By Andrea Loewenstein

Let me reveal my consumerist, capitalist bias to begin with. I usually try to avoid "Angry Arts" films partly because of the uncomfortable chairs and the heat in the room where they're shown, and partly because I have trouble with the lectures they give you before the films. I like to watch my movies in comfort, without commentary.

This time, for the showing of *One Way or Another*, a Cuban film by the black woman director Sara Gomez, there were little cushions on the chairs but it was hot (not their fault), and the talk beforehand was about the problems ICAIC, the institute which took over Cuban filmmaking after the revolution, had in trying to make films which would really cause the masses to go out and change after seeing them. Apparently, a compelling fictional film leads to complacent bliss by being too entertaining, while a documentary might put the masses to sleep. So the Cubans experimented with a form called "imperfect cinema," which the man giving the talk said "worked" for the "Angry Arts" collective and to let them know if it worked for us.

What this turned out to mean was that every ten minutes or so the fictional line of the film was interrupted by a little lecture, which may have been less disturbing in the original Spanish, but whose English voice-over tone was very reproving, like instruction given to hopelessly bad children. For instance, some of the characters in the film lived in a nice, new housing complex the revolution had built for them, but they persisted in their antisocial ways, playing dominoes for money and not going to work. The voice-over would instruct: "Members of the marginal classes had not yet grasped the idea that their true interest lay in leaving their old antisocial ways behind and taking advantage of what the revolution had to offer."

The other "imperfect cinema" technique consisted of using real people in the film as often as possible. Much of the film seemed to have been filmed in an actual, newly rehabilitated neighborhood, and most of the minor characters seemed to be people who were just hanging out. I liked this a lot, and only objected when the voice over would announce, in case we hadn't noticed on our own, "Here is yet another 'Real Person' in this

film!"

The story line, if the interruptions had been removed, would have been quite compelling. A middle-class (or perhaps newly revolutionized) schoolteacher, comes to teach in a school in what was formerly a slum area, and meets a man who has both new and old values — his military service made "a man" of him, but he grew up in the streets. She has a lot of trouble with the unruly kids and the "Don't-give-a-shit" parents. The other members of her teaching collective give her constructive criticism, saying things like, "You know what these marginal parents are like, you have to use different techniques on them." She also has her troubles with the man, who has ties to a secret macho male society (shown in a "real people's" scene in which men play music, tattoo each other, drink and have a lot of body contact).

I have a feeling she wasn't meant to be as prissy and unappealing as she appeared to me, but still, she worked as a character. I imagined she'd come from a poor family and had been helped by the revolution to get an education and a chance at a decent life. Now here she is, thrust back into what she'd hoped to have left behind. "Decent" is a good word for her. She always looks perfectly clean: pressed and rigid, even when she is cuddling with her lover on his bed.

I found the man more appealing, convincingly torn in a scene where he decides to denounce a comrade of his who has lied to the work collective, telling them he's taking off work to go to his dying mother's bedside, when he's really going to "screw a chick with big knockers" for three days. The hero is tortured after he does turn his buddy in, but he gets no sympathy from anyone. "Calm down," they tell him, "You did what was right for the revolution."

He knows he's done what he had to do, but something still doesn't feel right. In the same way, he really wants this refined and ladylike creature, the teacher, but feels totally frustrated by her. The scenes in which he keeps running after her, grabbing her arm roughly because he has no idea what else to do, work very well. He's a tall, big man. When he grabs her slim arm, you can almost see the black and blue marks. He gets less appealing then, and even more convincing. I was involved and disturbed when they kept interrupting to tell me how he was getting ready to leave his marginal culture behind.

I found this theme about

"marginal cultures" a little horrifying, and wish I knew if the Spanish term is as stern and disapproving as the English. A song, sung over and over by one of the most appealing "real people" (an ex-boxer who'd killed a man in a fight over a woman, gone to prison, and been reclaimed as a singer of revolutionary songs), was "Do like me, leave your old world behind." Whenever this theme was sounded, the image on the film would be one of those big wreckers swinging into old slummy buildings and knocking them down flat. There wasn't any sense in the film that the old "marginal" world might have had any values, culture, music or anything worth preserving — that there was anything at all in those marginal lives worth holding onto. Maybe that explained part of the sullenness in a lot of the faces in the neighborhood scenes; these people were being told that nothing about them was any good.

The "marginal" people were, almost without exception, racially, some degree of black, while the others, the committee that chastised the teacher and the few organizer types at the meetings, were mostly white. Both the main characters were racially mixed, but because her hair was straightened flat as a sheet and his was long and natural, he looked black, while she didn't, quite. All the men shown in the little documentary of the male secret society were very dark, and the drum music and signs painted on the walls and on their skins looked a lot like the powerful symbols used in Voodoo ceremonies. The voice-over explained that the secret society was anti-social, anti-female, and counter-revolutionary, but it also seemed to be surviving piece of African culture. Nothing was said about that.

I feel a little presumptuous being so critical, coming from a country which allows some (rich) people to make slick films, while also systematically trying to destroy the rest of the world. Still the film made me uncomfortable.

Part of that discomfort could have come from who I am. As a lesbian in Cuba, I would automatically become one of those marginal people, if anyone found out. I don't think I would like that.

I also kept wondering whether the masses would really be re-educated by this film. Would they too side with the bad guys and against the revolutionaries, for the macho man and against the liberated woman like I did? Or was it just my capitalist values getting in the way?

Men's Art Show

Continued from page 15

pieces of other pictures that have been blown up, magnified, and changed into a personal expression of a concept — *Miscegenation* (the title of the series). They are at once beautiful and mystifying. These are not the desolate and sometimes romantic images of the *Theatre Project*; they are like postage stamps that have been torn from a larger fabric (although the prints themselves are rather large). There is no explicit sex, no graphic display, just a white hand resting on a black man's arm, a monolithic white leg rising up by a reclining black body. That leg could support the Parthenon! These photographs are political and controversial, but they go beyond by going within. Their abstraction clarifies the reality; they promise us that all of life is at our touch, in what we find, hold onto, and make our own. My only difficulty was that there were not

enough of the series to carry the concept. I look forward to seeing a whole room full of these warm alluring photographs.

Next are the photographs of Mark Morrisree, four color images that achieve a softness and sensuality that is stunning. These are some of the best photographs I've seen. Two in particular stand out to me. *Nathan* is a portrait of a young man in a tee-shirt that reads "Puerto Rico me encanta," and in the background are arranged images of our culture. This photograph reads like a road map of male experience in America. The artist notes in the program that "You can tell he's straight because he doesn't have a mustache," but you don't care because he is the straight man in all of us surrounded by his symbols. The other photograph that appeals to me is *Our Lady of the Cannon Mills*. The colors and shadows around this reclining black man create a

spiderweb of a spent passion. The figure is turned away from the camera slightly, as if interrupted and mildly embarrassed, or perhaps just not interested in what's outside the web. This is personal satisfaction, the warmth and murkiness of the inner self. It's almost a prayer.

It's obvious that for this show, being gay was not enough; each of these works illuminates an aspect of gay male culture. There are lots of interesting things to see. I have mentioned only some of what's there, and as I have said, some things stop you dead in your tracks. I strongly recommend that you bring your experience and your vision to the Cage Gallery and give this show a look. It does indeed go a long way toward defining a gay male sensibility in art, and this, in large part, is what Gay Pride is all about. I congratulate the Cage Gallery and look forward to more shows like this in Boston.

Women's Music

Continued from page 7

women's music has provided more opportunity and options for the future. The two most discussed directions were: 1) going up "another dimension" into the mainstream entertainment industry, which will mean more involvement with men producers and the big capital risks they can take; and 2) working with other alternative cultural movements. Apparently, women's music is now the model for other progressive music around the world. As booking agent Penny Rosenwasser put it, "We are developing a cultural leadership, and others are looking to us, wanting to link up." Holly Near gave an example from her experiences touring with the Chilean group Inti-Illimani. The men thought that the tour went smoothly because of "magic"; Holly had to explain that lesbian and feminist networks and values were responsible.

The MIC was characterized by good feelings and trust, although many difficult issues were raised. A sense of pride, maturity and identity emerged as the women

who have made women's music took stock of the last ten years. Toni Armstrong, who helped organize the conference, said, "The '70s were characterized by a lot of infighting, struggle and processing. It's going on now, but it's mellowed out. There is less waste of energy and quicker outcomes now, and less dead bodies along the way."

A writer's conference was held in conjunction with the festival for the first time, sponsored in part by the Indiana Arts Commission and the National Endowment for the Arts. In addition to many excellent workshops, the featured speakers were Mary Daly and Ann Bannon.

Ann Bannon, who has re-emerged after twenty years of obscurity because of the re-issue in 1982 of her classic 1950s lesbian novels, spoke about writing and read from her work-in-progress. The new book, tentatively titled *Motherpie and Applehood*, takes her legendary character Beebo Brinker into the streets of San Francisco of the 1980s. Ann also talked about the changes in her

personal life since the republication of her books. She has been a professor at the University of California for several years, and says, "I was jet-propelled out of the closet. People stared at me around campus, and the PE majors all waved. My chairmen told me to put the books into my promotion file, and one of my colleagues told me my file was the only one that was any fun."

Although I speak only from my own impressions, I felt that the 1984 NWMF was the first women's music festival I've been to in which the work and presence of women of color was integral to the occurrence and spirit of the festival. The black women artists were so effective, so talented, and so *present* that they were leading the show. This happened because of a combination of factors: Casselberry and Dupré had a fantastic night stage concert; they emceed some of the daystage, played back-up at other performers' concerts, were very vocal at workshops, and generally put out tremendous energy, enthusiasm and devotion to what they are doing. Furthermore, Toshi Reagon was the "discovery" of this festival. Her performance was riveting, and her physical presence — a huge black woman with massive shoulders and breasts that dwarfed that twentieth century phallic symbol, the electric guitar — was a new image of women and music.

Roll over, Olivia, and send Redwood the news: if Toshi Reagon is not the future of women's music, it will not be her fault but that of the unbearably conservative lesbian audiences and their rigid loyalty to—dare I say it?—vanilla music. I don't intend to imply that anyone is obsolete, but after ten years there is a new generation ready for audiences still willing to take a chance and show the openness and support that made current women's music possible!

Casselberry and Dupré, Toshi Reagon, June Jordan, and black opera singer Brenda M. Williams (who played Gertrude Stein in Kay



James C. Jackson

Poet June Jordan (l.) and pianist/composer Adrienne Torf

Gardner's opera) were the dynamic energy that made this festival so lively and barrier-breaking. It almost felt like the black women were today's women's music, and everyone else was nostalgia. Now, if only the audiences weren't so overwhelmingly white, and if the record companies would pursue a more committed plan to put out more records by women of color, women's music might begin to realize one of its most overstated and underrealized ideals. At the MIC, the few women of color were principally performers. I know that there are women of color producing, such as Women of Color Organizing for Action (WOZA) in Boston. I hope that the women's music industry will develop ways to include more women of color in the production end of women's music.

The festival went very smoothly, and the participants, estimated at 3000 including 100 men, seemed to be having a great time. For the local Bloomington-Indianapolis area women who worked all year to put on the events, the festival weekend was saddened by the death on May 25th of Jeannine

Rae, a local lesbian activist and feminist counsellor. The many years Jeannine spent helping to build a strong, active and responsible lesbian and feminist community in Bloomington and Indianapolis were certainly honored by this outstanding weekend of lesbian and feminist talent, energy and commitment.

What the Tenth Annual NWMF represented was the coming of age of women's music. The struggle to break new paths and pioneer has been replaced by the challenge to survive. For a few, women's music may become a stepping stone to mainstream entertainment. For others, it has become a way to realize their dreams of aiding oppressed women to improve their lives. And for some, it has become a part of their personal past. But for the hundreds of thousands of women and men around the world for whom women's music is fuel and inspiration as they try to survive, the significance of the 10th annual NWMF is that women's music is thriving and growing after ten years, and the future should bring many new talents and new changes into their lives.

Martin and Lyon

Continued from page 11

those changes and though they know, as I do, that many radicals within the movement find little of interest in the quiet willingness to help in purely human, woman-to-woman ways that has marked the work of Sheri and Lois, and Del and Phyllis, that work has been life-saving to countless women who wish only to live peacefully productive lives, not earth-shaking ones.

The women at the reception on Sunday ranged in age from the early 20s to over 60. They came from different ethnic and religious backgrounds and held many different kinds of jobs, but they all were charmed, as I was, by Del and Phyllis, who answered our collective questions with seriousness and good humor.

Del and Phyllis met while working on the same publication in Seattle. They have been lovers for

over 31 years and they are monogamous. They offer no magic formula for a successful relationship except for "working at it," but they did say, "Loving each other helps." I came away from meeting Del and Phyllis with the decided impression that love is what made it possible for them to begin and maintain an organization that made loving without shame a possibility for millions. It is always easier to revise, improve and augment (or destroy) than it is to *start* something new and meaningful or truly revolutionary, as Phyllis and Del did in 1955. They enchanted the group they met on Sunday with their quiet honesty, and just observing them sitting so close together, comfortable as a pair of slippers, telescoped time for me and let me see, in two brief hours, the history of a movement and the hope of a lifetime.

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Vermont resort/treat for women only. Gorgeous secluded campsites with fireplaces. In-house accommodations with gourmet veg. meals. Skinny dip in nearby waterfall. Rolling fields to wander in. Farm animals. Gardens. Reserve space early! (802)533-7772. (48)

Womyn's guest house by the sea comfortable: reasonable rates: Escape! Six hours north of Boston write: Sea Gnomes Home Box 33 Stonington, Maine 04681. Soon! (45)

San Francisco, Los Angeles, San Diego. Bed-Breakfast. Private Homes. BayHosts, 1155 Bosworth, San Francisco 94131. (48)

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BRINLEY VICTORIAN INN

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Cozy, quiet, clean. Sleeps 4. \$345/wk. West End (617) 487-2771 or (617) 262-7396. 1 week minimum stay. Sundek w/w crpet great 4 relaxation, private.

B&B IN THE MOUNTAINS
100 scenic, private acres 14 lovely rooms, great views Fireplace, library, pool, trails. Nearby golf tennis, boating antiquing Call/write for brochure. The Highlands Inn, Box 118, Bethlehem, NH 03574 (603) 869-3978 Grace & Judith, innkeepers (8)

THE RETREAT—FOR WOMEN

New England's popular women's resort Secluded, pool & tennis ct, river nestled in the Berkshire foothills. Canoeing horses hike & bike near

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(12/8)

GABRIEL'S

Guest rooms and apartments Centrally located. Hot tub, garden patio, cable tv, coffee. 104 Bradford St. Provincetown, MA 02657. Reservations: (617) 487-3232 Open year round.

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Refrigerator for sale. Excellent condition. 17 cubic ft. incl 4.6 cubic ft freezer. Moving, must sell. \$350. Call 628-4607, eves.

SERVICES

CHILD SEXUAL ABUSE

Weekends for women survivors: No. Shore June 30-July 1, Boston area July 7-8. "Working with Survivors." day-long training seminar—July 5. Led by Feminist Counselor/Poet Ellen Bass. Sliding fees. Info (617) 776-2793 or (603)899-6491. (49)

SMOKERS

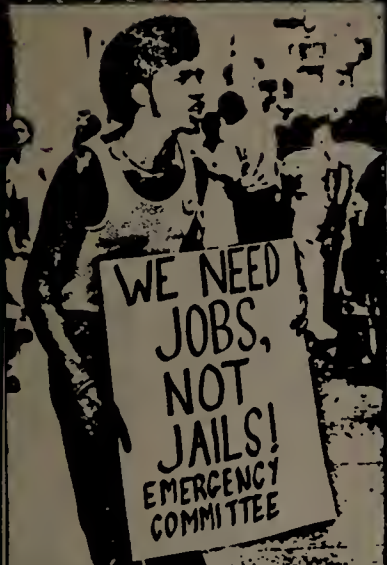
Stop today in one hypnotic visit. Reasonable fee. Dr. Golburgh Brookline 734-6996. (49)

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TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, Prison Memoirs of an Anarchist).



Hi! I have one year left in the joint and am looking for some sexy young lady out there to write me. Like to party, get high, and make good love. Rose FAISON, AF04404, PO Box 8540, Pembroke Pines FL 32024.

I am a 27 year old woman who's seeking companionship and in hopes of finding a smooth relation between us that will last. I am a woman of great intention and very strong. Ready for someone who can deal with life and handle a very mature woman. If you think you can handle this type of woman, then write and let's rap. Cynthia HUMBLE, W19535 Latham A Room 232, Frontera CA 91720.

I would like to run another ad, please. As you know people out there don't stay interested in prisoners very long. I'm very lonely in here and would very much like to correspond with people outside. I'm Italian and Indian. Thanks Glynda PHILLIPS, 104694. Admin Bldg PO Box 11492, Oklahoma City OK 73136.



GCN GAY AND LESBIAN PRISONER PROJECT

We send free papers, books (when they are donated and when money for postage is donated) and run free penpal ads. (There's sometimes a long waiting list because of limited space.) Little by little as we get more volunteer labor power we'll be looking for other ways to support lesbians and gay men behind bars. If you can help with your time or a contribution (of money or paperbacks), please send to Gay and Lesbian Prisoner Project, c/o GCN, 167 Tremont St., 5th Fl., Boston, MA 02111. Thanks!

Are you out there? I would love to write to someone, possibly in the South Florida area (not necessarily!). I'm a very contemporary 43 year old "fem" who's seeking the friendship of same. I enjoy jazz, water sports, and travel. Sorry we're not permitted to write others who are incarcerated. For more indepth details, let me hear from you. Barbara HOLLOWAY, 643626, PO Box 8540-H-1, Pembroke Pines FL 33024.

OUT AMONG THE STARS

(by Hazel Dickens)

It's midnight at a liquor store in Texas. Beneath the neon, close-up's just begun. When a boy walks in the door and points a pistol.

He can't find a job, but oh he found a gun

He pulls it off, no trace of confrontation
He lets the old man run out in the street.
He knows that soon they'll come with guns a-blazin'

Already he can feel that great relief.

Oh, how many travelers get weary,
Bearing both their burden and their scars?

Don't you think they'd love to stop complaining?
And fly like eagles out among the stars?

He pictures the arrival of the bruisers
Sees that old familiar anger in their eyes.
He knows that when they're shootin' at this loser
They'll be aiming at the demons in their own lives.

The evening news carries all the details
He dies in every living room in town
And in his own, a bottle thrown in anger
His father cries, "We'll never live this down!"

Prisoners Seeking Friends

"In an unjust state, the only place for a just person is in jail."

Minority Prison Project from Chicago announces their Newsletter, which not only carries a Pen-Pal section, but also does articles from prisoners. We also work with gay/lesbian/transvestite/transsexual prisoners that seek info on coming to Chicago after release. No fees, but donations accepted. Contact: Minority Prison Project, c/o John Prowett, 3208 N. Sheffield No.301, Chicago IL 60657.



I am a gay prisoner here at Walpole [MA]. Usually I read your newspaper late as there are only a few who get it here and I must wait for it to be passed along. After observing the penpal section several times I have finally got up the courage to ask for an ad. I'm a masculine gay and my interests are keeping physically fit, chess and boxing Seeking correspondence from men who are mature, honest, and caring. John FERGUSON, PO Box 100, So.Walpole MA 02071.

I would like to meet someone I could live with when I'm released in about two years. I'm 30, black hair, green eyes, 165, like music, photography and lots more. Jim NANNY, 88642-132, 3901 Klein Blvd, Lompoc CA 93436.

PRISON ARTISTS!!!

We need graphics! About the width of the columns in this section and done in black ink on white paper. Things that could illustrate the kinds of pieces in the "Freedom's Just" space that runs now and then, and things for this penpal space. Don't send anything you want sent back (we just don't have money for postage), and we can't promise to put everything we get in immediately, but we'd like to have this space illustrated by prisoners themselves so don't be bashful. Get out your pens and draw out those feelings and thoughts and let us see them. Thanks.

I'm looking for a young friend to write to between 18-21, that has blond hair, blue eyes, and is very beautiful. Please write and send picture. I want a lover to be with when I get out. Eddie STOCKWELL, 121-560, 777 W.Riverside Dr., Ionia MI 48846.

Lonely passive GM seeks correspondence with anyone. Sickles, liars and bullshitters need not bother. Michael GARRISON, 801503, Box 99, Mail 5, Clermont FL 32711.

I enjoy playing mucs chess, listening to the radio and seeking the unknown. I need any and all the help you can give in order to emancipate my mind from these horrifying feelings that there aren't any people left on this planet who feel we confined individuals are human too. Nathaniel TAYLOR, 058673 (71-203), Box 221, Raiford FL 32083.

Indian male wishes to write penpals, ladies, gentlemen. Will answer all who write. I'm very lonely; only ask for stamps so I can write back. R.D. THOMPSON, Box 2127, Lumberton NC 28359.

Seeking friendship and maybe more. Will be getting out in September of 1985. Robert E. HILL, 361708, Box 16, Lovelady TX 75851.

Lonely GM wanting to write older GM. I'm a Leo from Mississippi, hoping to get out soon. All letters answered. Mikeal HARDIN, 363300, Box 16, Lovelady TX 75851.

Blond haired, brown eyes, effeminately built man, well hung, would like to correspond with someone who is on to very hot times. Oral and bottom ground are certain, leather, b/d, light s/m and ability to last all night long. Need a real hot man, race and age no problem. Joseph TOMASTO, Box 16, 346166, Lovelady TX 75851



Lonely Texan seeks dominant males. Am into servitude and slave pleasure. I need to be told what to do or I'm not happy. The bigger you are, the better I am. Gerald "Dolly" DUGAN, Box 16, 328682, Lovelady TX 75851.

154 bowlegged pounds, brown skinned, hairy chested and a fat 8½ inch swanson. Desires correspondence with all hot pussy queens. Norman GOODSON, 24979, Box 30, Pendleton IN 46064.

Looking to correspond with older members of the gay community, especially those who might have spent time on Martha's Vineyard. I spent a most wonderful summer there before becoming a ward of the state. Charles CRAIG, 79083, Box 220, StrindlowLOK 74549.

Leo, down and lonely, looking for a sincere and honest serious minded transsexual that's looking for a good man. You may write Al JACKSON, 151279, PO Box 45699, Lucasville OH 45699

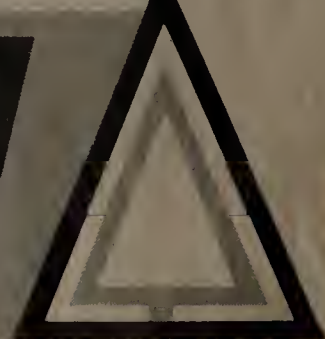
I'm transsexual, very attractive with long black hair I will send a picture to anyone who sends me one. Would like to hear from other transsexuals free/in prison, gay and bisexuals, gay women, etc Looking for friendship and correspondence. Allen L. WIRTH, PO Box 351, Waupun WI 53963.

I'm just a lonely gay man who needs a friend. I would answer any letters I may receive, and would appreciate this so very much. Michael A. HOLLON, 8210, PO Box 30 (21-6-C), Pendleton IN 46064.



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